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## CHINESE REPOSITORY.

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ART. I. *Remarks on the Japanese language: the subject but little understood; character of the oral language; its different forms, and grammatical structure.* From a Correspondent.

THE works written upon this country are very numerous, and partake of all the errors of Kämpfer, their common source. Whatever he wrote, about a hundred and fifty years ago, is reiterated, with some additions, by almost every subsequent author. Like Du Halde's, his folios contain a mass of valuable information, the most authentic that can be obtained, but at the same time sadly disfigured by prejudice. Hence the opinion of the tranquil state of that empire, whilst grinding oppression and the feudal system are fraught with evils subversive of all good order. The rebellions, as we are informed by natives, are bloody, and the acts of government cruel. A dense population and the barrenness of several districts make famine a frequent occurrence. Then the number of desperadoes increases, order ceases to exist, and all the horrors of the most sanguinary revolution take place, with unbridled fury. Hitherto, however, the supreme government has always been enabled to quell these disturbances; while the leaders have been obliged to betake themselves to the mountains. It would have been impossible to retain in allegiance the many feudal princes, amongst whom the territory is divided, if resort had not been had to most arbitrary measures. These princes are either themselves prisoners at Yedo, or else, during their absence from the palace, send their wives and children as hostages. The same precautionary measures, for ensuring the fidelity of influential persons, are adopted in all branches of government; an officer fills with trembling his station. Yet even the laws of a Draco, written with blood, cannot fully establish absolute despotism. The rigid system of responsibility is there accompanied with the same results as in China, all-providing corruption and bribery. In speaking thus, we do not give our opinion, but

merely record the sentiments of natives who are enthusiastically fond of their country, and always ready to represent their nation in the most favorable light. It is time, however, for foreigners to consider the welfare of a nation so long neglected.

The grand features of the Japanese, do not differ much from those of the sons of Han. That government is in the main, the same as the Chinese. Their philosophy, religion, literature, &c., were derived from China, but have received additional polish from the natives. Persevering industry is the most redeeming quality in the character of the people; they are moderate in their diet, living almost entirely upon vegetables and fish; but they indulge in spiritous liquors, and in every kind of licentiousness, to far greater excess than the Chinese. They are not, in the same degree, slaves to antiquated customs, and are shrewd observers and imitators of whatsoever they consider excellent amongst foreigners. When they were permitted to leave their country, they served with great credit in the armies of the Dutch and the king of Siam, and were even more useful than the Chinese as colonists. In their struggle, however, against the Roman Catholics, they had to invoke foreign aid, and it was only thus that victory was decided in favor of the pagans. The story related by Kämpfer, about the attack upon a Spanish vessel, stands on a par with the flaming edicts of the celestials; and the account of barbarian vessels, which were loitering about in the inner seas, having been burnt and sunk by the courageous and invincible navy, are equally worthy of credit. The best comment upon the same heroic exploits, is an account we read in a late periodical, stating that an English frigate, having returned to the harbor of Nagasaki, it was resolved to burn her with straw, which a number of small boats, each rowed by three men, were to carry along side of her!

The exclusive system which the Japanese have long maintained is more owing to the willingness of foreigners quietly to submit, than to the actual strength of the government. If the power of the foreigners, which was employed to crush the Portuguese influence, had been used to maintain a liberal intercourse, Japan would have remained open to foreign commerce, according to all human probability, until this day. However, as no resistance was made, and every degradation submitted to, for the sake of visionary advantages, it was very easy to perpetuate this misanthropic absurdity. Let foreign influence be felt, and this unnatural prohibition will be annihilated. China and Japan placed in a similar situation as Turkey and Egypt, would soon have done with their vain and whimsical notions. The only safeguard of this embargo, which excludes the whole human race, results from the apathy of foreign powers; as soon as this is exchanged for a friendly interest in the real welfare of this nation, the rulers will soon be constrained to abandon their crooked policy. Only those in power uphold it; the struggle, therefore, when popular influence is once felt, can neither be long nor arduous.

Allowing that the substance of the statement respecting the anti-national conduct of the Japanese government be true, yet we ought,



in fairness, to adduce the instances which show that it has often been relaxed. The attempts made by sir Stamford Raffles to open a trade with that country, are by no means so very disheartening as to preclude all further hopes of success. A small British schooner, which subsequently went to a place near Yedo, was well treated and had intercourse with the natives. A whaler, a few years ago, went into one of the harbors and was not only well received, but most amply supplied with all kinds of provisions. A captain meeting with a Japanese junk, which had suffered very much in a gale, went on board of her, supplied the vessel with a compass and water, and received in return a casket of gold bars, a present which the Japanese gave entirely on their own account. We ourselves have been on board of some of their junks, and met with unreserved kindness. To this we must add, that the present monarch, Teenpaou, is an enlightened man. A gentleman who twice went as an ambassador to the court of Yedo, and who had a long and interesting conversation with him, when he was presumptive heir of the throne, has spoken in high terms of his liberal sentiments. When the choice of presents for the ensuing embassy was proposed to him, he preferred a Dutch nautical dictionary to every other thing. We know that, some years past, commercial intercourse between the prince of Satsuma and an English house was to have been commenced; and that the individual who took the lead in this speculation, having previously become acquainted with this chief, was only prevented from accomplishing his purpose by the most untoward circumstances. The supreme government went even so far as to consult with a Dutch chief upon the feasibility of dispatching young men to the mother country, that they might be instructed in ship-building. These well authenticated facts may stand as counterparts to the continual cant, that there can be nothing done for this country. This, however, is certain, that hitherto nothing has been done. We conclude our prefatory remarks with the observation of a Japanese writer, who, in the preface to his Dutch-Japanese dictionary tells his countrymen: "that Asiatics, in general, are to be compared with wood, whilst Europeans resemble iron; now as the former will remain a shapeless block, unless it is fashioned by iron, so also the Asiatics, without intercourse with the Europeans, will continue rude and uncivilized tribes."

After this long digression, we proceed now to speak of the language of the Japanese. We ought, however, to inform the reader, that our remarks will be confined to the oral medium, from which the language of books differs very considerably. In performing this task we are not the first to venture upon this ground. The Jesuits of olden time have bequeathed numerous vocabularies, dictionaries, and grammars, the only fault of which is, that they make the Japanese assume the garb of the Latin. The language, moreover, has been amply cultivated by the natives themselves, who have compiled dictionaries and grammars in European fashion, and of their own accord published Chinese and Dutch dictionaries with explanations in their own tongue. In this matter they have far excelled the celestials, whom, in the

way of reciprocal compliment, they honor with the title of *karache* or barbarians. The Dutch themselves have also written a few works, or compiled them, in conjunction with natives; but of all these we have seen very little. The Japanese may be said to be an original language, which coincides somewhat, in its grammar, with the Mantchou, bears some affinity to the Corean, has imported a great number of words from China, and is, on the whole, the most polished and perfect language spoken by any of the inhabitants of Eastern Asia. Language constitutes the best clue for tracing out the origin of nations. We were rather astonished to find so much similarity in its sounds to those of the Mantchou, and therefore concluded, that the great and original stock of the inhabitants of Japan came from Tartary. As this emigration, however, took place in remote antiquity, we shall not enter upon a disquisition for determining the exact period. Though the Chinese language is of a most uncongenial nature, and might as easily conform to the idioms of the Japanese, as the Greek mix with the Russian, yet it has in some measure been amalgamated with the Japanese. For this process it has undergone far greater changes than the Latin, in the dialects of Southern Europe, and but few words have entirely escaped the general lot. China, according to the best authenticated accounts, sent a colony to that country as early as 300 B.C. The further progress of the intercourse is hidden in the darkness of ages, long past. Yet at the time of the introduction of Chinese civilization, the natives must have been in a rude state, the majority of abstract words being all Chinese: in numbers, there are no original words for a hundred and upwards, and all the arts and sciences have received a Chinese nomenclature, though now scarcely to be recognized as such.

We will give a few instances to illustrate the above remarks: the first column is Japanese, and the second Chinese.

<i>Japanese</i> , ten,	<i>Chinese</i> , teën,	<i>English</i> , heaven;
che,	te,	earth;
nin,	jin,	man;
cheyokoo,	teyō,	hell;
lonjeroo,	sin,	belief;
dokoo,	tih,	virtue;
niche,	jih,	day;
rokosokoo,	lächüh,	candle;
nekoö,	jüh,	flesh;
eshe,	esäng,	physician.

The higher and learned classes use Chinese words in preference to their own, as our scholars do the Latin. For many ideas there is both a native and a Chinese word, and the latter is the most current amongst the common people. Unlike the Chinese, this language has no material dialectical varieties; a native from one province easily understands those who come from other and distant parts of the empire; and the variations are very trifling, and consist in the interchange of some letters. However, to balance this advantage

the superior classes have framed for their use a language of their own, at once stiff and fulsome, and even wanting in the mellifluous harmony of the vulgar tongue. This is difficult to be understood, and requires intense study. It partakes of the style of books, a diction mixed up with Chinese phrases, like our old books with Latin. This pedantry is carried to such an extent, that there exists scarcely a single native work of which a very great part is not in the Chinese jargon; yet to write thus is the prevailing taste, as it was once in Germany to write German-Latin.

No nation has adopted such various modes to express thoughts in writing, as the Japanese. First of all is the complicated Chinese characters, to which the Japanese have added a number of their own invention, not even to be found in Kanghe, whilst they likewise have taken the liberty of discarding some altogether. It has been confidentially affirmed, that these symbols are generally known, yet it does not appear that they are understood to a greater extent than the Latin in Italy. The majority of the people, however, possess only a very slight knowledge, and this, principally, for two reasons; first, the Chinese books are generally published with an explanation in Japanese, and thus it is not absolutely necessary to learn the characters in order to understand them; and secondly, to acquire a thorough knowledge is a most laborious task. The Japan-Chinese style, moreover, differs considerably from the pure Chinese, the genius of the native tongue being so entirely at variance with this foreign idiom. Yet, notwithstanding all this, the Chinese character is held sacred, and no body can call himself a gentleman, who is not in some measure acquainted with Chinese literature. This prejudice we consider rather a bar to the country, for when years are required merely to learn to read, but little time can then be bestowed upon the study of useful knowledge. From the moment the Chinese character is discarded from the schools, and left to the research of professed scholars only, we may hope much for the renovation of this nation. So long as Chinese ideas and principles are circulated, the nation must bear the shackles forged by its own hand.

The sounds with which the Chinese characters are read, are very different from any dialect spoken in this country. We will give some specimens.

<i>Chinese</i> , wang,	<i>Japanese</i> , bau,	<i>English</i> , to perish;
ting,	tei,	a portico;
heäng,	keyaou,	to enjoy;
hoo,	koöu,	mutual;
tow,	toöu,	to steal;
peën,	hen,	partial;
hwuy,	heï,	kindness;
woo,	baöu,	to wake.

In some instances the sound is the same. Though the native language has not the intonations, it being polysyllabic, these are carefully marked in the dictionaries. The explanation given to many of



the characters, often differs materially from the original Chinese. The Japanese have improved upon their masters, and not only possess all the standard works, but have a valuable Chinese literature of their own manufacture.

At a very early period, the Japanese discovered, that the Chinese characters were not well adapted for writing their own language, and therefore they selected from them a syllabary of their own, in which all the sounds of the spoken medium could be expressed and every word written with ease. It is the most perfect written medium which has come to our notice, at once both simple and comprehensive. Unfortunately, however, they multiplied the syllabaries, thereby rendering writing, as well as reading, very complicated. Those now in use are three, the first is the *katakana*; this, consisting of the simplest Chinese characters, is very distinct, easily to be acquired, and legible. Each sound has one or at the highest two representatives, which never change their form by the context. This species of writing is principally used for the explanation of Chinese characters, or in religious books; no whole works, we are told, are extant in it, but it is intermingled with the Chinese sentences. The second is the *hirakana*; this is a syllabary, framed from more complex Chinese characters, in the short hand writing: some sounds have three, four, five, and even six, representatives, which are moreover so much drawn together, that one ought first to understand the language, before he is able to read. On paper, it looks like scrawls, drawn at random; yet the nation uses this mode of writing in every business of life; it is also employed in books. A foreigner must possess a great deal of patience in order to become fully acquainted with these characters, and, unless he be previously familiar with the sense of the writing, he will be liable to very great mistakes in reading it. The third is the *imatokana*, still more complex than the former.

The Japanese composes syllables in order to form words with due regard to euphony, and partakes, in this respect, as well as in many others, far more of the genius of our western languages, than of the Indo-Chinese. It has words as long as *novinokirimono*, 'embroidered clothes;' *takamagahara*, 'paradise;' *kanwoatskarusto*, 'a cash-keeper.' Of these there are not a few. To this, it would be difficult to find in all the languages of Eastern Asia a parallel. The compounding and framing of words is carried on to such an extent, that we have often been strongly reminded of the Greek and German, which equally excel in this perfectibility. We will give one single instance, and this by no means one of the most prolix; *yama*, 'a mountain;' *yamabato*, 'a wild pigeon;' *yamatori*, 'a jungle-fowl;' *yamaori*, 'a sphynx;' *yamagara*, 'a kind of sparrow;' *yamakame*, 'a tortoise;' *yamadatche*, 'highway robber;' *yamakarasoo*, 'a raven;' *yamarashe*, 'a breeze;' *yamakakache*, 'a kind of snake.' As the language admits, according to fixed rules, ad infinitum, such compositions, we do not hesitate to affirm, that there is not a work in any language, which may not be translated into Japanese. This is more than we can say of the Indo-Chinese languages, which in this point are very



defective. Hence, we may easily conclude, that it is a very rich language. But the most extraordinary thing of all is, that there are no more than seventy or seventy-two sounds, which constitute the elements of the whole language. It is perhaps the minimum to which the articulation of a language can be reduced, and it shows how much can be made of so few materials. A syllable never ends with any other consonant except *n*; nor, with the exception of *sk*, *ts*, and *ds*, are any two consonants used together. The language is, therefore, soft and euphonic. With the exception of some few labials and finals, all the letters of our alphabet may be traced in the Japanese syllabary.

The demarcation between the various parts of speech is drawn very distinctly; and by means of grammatical changes a word may be used as a noun, a verb, an adjective, &c. This facility imparts to the language a copiousness of which only the Greek can furnish a parallel, with this difference, however, that in Japanese almost all words, including conjunctions and prepositions, have a declension, which is the same throughout all parts of speech. Of the above remarks, we will adduce some examples.

<i>Sta</i> , the preposition, below;	<i>stanisheru</i> , to make low;
<i>stawa</i> , the substantive, lowness;	<i>staninaru</i> , to become low;
<i>stano</i> , the adjective, low;	<i>stawonarsoo</i> , to lower, &c.
<i>stani</i> or <i>staye</i> , the adverb, below;	

All words undergo this process according to established rules; the advantages are incalculable and self-evident.

The noun adopts, with all other words, the affixed article *wa* or *ga*, but it has no general marked termination, by which it may be distinguished from adjectives, though some generic terms apply to diverse classes: thus, for instance, *hansoori*, a printer; and *hankori* a block-cutter, &c.; where *soori*, a maker, expresses the nature of the substantive. The gender is seldom expressed by words denoting male or female, which are prefixed to the noun, and this, as in Chinese, is only done when a stress is laid upon the distinction of the genus. For the plural, an additional syllable is suffixed, which, however, is omitted if the number is not expressly to be indicated. A noun has five cases, resembling very much the Latin.

Nominative, <i>tenwa</i> ;
genetive, <i>tenno</i> ;
dative, <i>tenni</i> ;
accusative, <i>tenwo</i> ;
ablative, <i>tenye</i> or <i>tende</i> .

Many nouns are formed from verbs, and vice versa, by means of slight grammatical changes. To the numerous compounds we have alluded above.

The adjective alters its termination either for euphony's sake or by position; for instance, *akae*, red; *akae hana*, a red flower; *kono hana akashe*, this flower is red; *hanawa akowo naroo*, the flower becomes

red; *aka irono hana*, a red colored flower; &. When put before a substantive it does not partake of the declension, nor has it any generic termination.

Etiquette and despotism have invented a great number of pronouns for the first and second persons, not unlike those of the Indian languages. It is surprising not to find a relative pronoun, whilst the demonstrative is so very copious. The former is always expressed by the construction, or the participle, thus, *washino miroo sto*, 'the man whom I saw;' and *washiwo miroo sto*, 'the man who saw me.' From this circumstance results great conciseness of diction, and the want of a relative is never felt.

The most perfect part of speech is the verb, and though it has no conjugation to distinguish the persons, and only three tenses, it carries the variety of moods to a great extent, while the voices are still more multifarious. A few instances of the latter will illustrate this subject.

*Tatakoo*, to beat;  
*tatakeroo*, can beat;  
*tatakerareroo*, to be beaten;  
*tataeteoroo*, to be in the act of beating;  
*tatactaroo*, to be able to beat;  
*tatakeäoo*, to beat each other, or fight;  
*tatakasheroo*, to make one beat;  
*tatakasashereao*, to make each other beat, or stir up war;  
*tatacteyaroo*, to beat out, &c;

There is, thus, not merely an active, passive, and neuter, but such a variety of verbs, that action can be expressed in every possible shape. In the above enumeration, we have not yet included the negative verb, which is a whole in itself.

*Tatakanoo*, not to beat;  
*tatakenoo*, can not beat;  
*tataakarenu*, not to be beaten, &c.

With all this, however, the positive verb substantive is wanting, though there is a negative one. The former is always understood and indicated by the construction. This formation of the verb takes place according to the most simple rules, which may easily be acquired. There are no anomalies; nor does the Hebrew, and other Schematic languages, with the piel, hithpaël, &c., in any degree equal the Japanese in this point. The most prominent part of the verb is the participle, which is more frequently used by the Japanese than by the Greeks, and renders the construction very concise. There is a conjunctive, an optative, an infinitive, and other moods, for which our grammar has no names. Such a copiousness of language we never expected to find in this corner of the earth. The advantages thus enjoyed by the natives are very great. There exists no difficulty in clothing foreign thoughts in a Japanese garb, and even the abstruse writings of the Greek philosophers might, without much trouble, be translated into this tongue. Nor is this merely the language of the

learned, the common people also speak it, and know the distinctions between the indicative, conjunctive, and optative, as well as the Chinese do their intonations.

They have two kinds of numerals, the one derived from their original language, and the other from the Chinese. These are not used promiscuously, but according to certain rules; the former, however, do not extend beyond ten; a sure proof that the natives, on the arrival of the Chinese, could not yet have made great advances in civilisation. The adverb is not materially distinguished from the adjective, and is often included with the verb. There are only a few conjunctions, the various moods, and participial constructions, rendering them superfluous. The number of prepositions is considerable, some of them being used as verbs, whilst others may be changed into adjectives. In general, we may say, that the particles are few: the interjections are almost entirely wanting. The construction is not free, but the order of words is, in nearly every case, settled by rule; first the nominative; then the object; then the attribute; and finally the verb.

A nation possessing such a language, has the means of arriving at the highest state of civilisation. If the celestial empire were blessed with this treasure, the most formidable obstacle against the introduction of science and religion would be removed. With that insatiable spirit of curiosity which marks the Japanese, and with such a perfect language, we trust, that, notwithstanding the exclusive system, better days will soon dawn upon this nation. If they were only permitted to leave their country, the emigrants on their return would certainly improve their countrymen. But the avenues of science being closed against them, they must be satisfied with studying the few Dutch works which they now possess. We have seen several specimens of the result of their labors in this department, and can only regret, that some other foreigners cannot assist them. They have shown more desire to improve themselves by the assistance of foreigners than any other Asiatics, and are, notwithstanding, entirely debarred from indulging in this laudable propensity.

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ART. II. *Lewkew kwō che leō: a brief history of Lewchew, containing an account of the situation and extent of that country, its inhabitants, their manners, customs, institutions, &c.*

THE efforts now being made to visit our neighbors on the north, at Lewchew, Japan, &c., induce us to lay before our readers whatever information we can collect respecting those countries. In our third volume, were published two long articles, giving a succinct account of Japan and its inhabitants. That information was derived from the works of Kæmpfer, Golownin, Klaproth, Siebold, Don Rodrigo, Van

Fisscher, the Jesuits, and one or two Chinese authors. About a year and a half ago, three Japanese, who had been driven in a gale across the Pacific to the American coast, and from thence carried to London, reached Macao. Recently four more arrived from Manila, and joined their countrymen—all anxious to return to their native land. These seven men, so long absent from their homes, embarked in the ship Morrison, captain Ingersoll, early this month. On a voyage, liable to so many contingencies, and yet one of so much interest, we forbear to remark, preferring to wait until its results are known. We may state here, however, that much of the information, contained in the preceding article, was obtained from those three Japanese who first arrived in Macao.

The work, the title of which stands at the head of this article, was written by Chow Hwang after his return from Lewchew, whither he was sent as an envoy in the 21st year of Keënlung, A. D. 1757. It is in twelve octavo volumes, of about forty leaves each; and is divided into sixteen chapters, preceded by an introduction. Chow Hwang was a member of the national academy, Hanlin; and besides the advantages derived from a visit, drew largely from the works of others, who, before his time, had written respecting the same country. He gives a long list of the authorities which he consulted, among which are the Ta Tsing Yihtung Che, and the Ta Tsing Hwuy Teën. The work is 'embellished' with a series of maps and plates; the former are of no value; and the latter, also, are sadly executed. The first map was designed to show the situation of the country, and contains its name, that of Japan, and several other places, as Ningpo, Fuhchow, &c., on the coast of China, with the names of two stars,—the whole being so arranged as to exhibit their respective positions: the map has no lines of latitude or longitude. The second is 'a complete map of Lewchew;' but affords no idea of either its extent or form. One of the plates gives a view of the temple built for the service of the ancient kings of the country; another, exhibits a portrait of Chungshan, a king who lived during the reign of Keënlung; another presents a representation of the *teën tsze kwan*, 'residence of the celestial messengers,' i. e. the Chinese envoys. There is also, on another plate, the representation of a ship, which was drawn by order of one of the Chinese emperors, as a pattern for his faithful vassals, the people of Lewchew.—A brief notice of each of the several chapters, in some instances giving a summary of their contents, is all that we can give our readers in this article.

The first chapter of the history contains a description of what is delineated on the first map. It commences, however, with remarks on Chinese cosmogony, and with praises of those rulers of China who have extended their fame, from the regions of Ele on the west, far to the east, bringing even dragons and tigers into quiet submission to their auspicious sway. The chapter occupies only four pages, and is of little value.

The second chapter gives us a general history of the nation. During all the generations of man, there have never been, our author



avers, two emperors in authority at the same time, although no country has been so remote and obscure as to be without its rulers. The histories of foreign countries, he says, are incomplete, owing to differences in language, and other similar causes. Next after Corea, the history of Lewchew is the best known to the Chinese, and its people have long been within the renovating and ennobling influence of 'our country.' No sooner was the first monarch of the great pure dynasty firmly established on his throne, than Lewchew returned to allegiance; and the king, not daring to rule in his own name, solicited an investiture from his imperial majesty. This, of course in condescension, was granted; and tribute has ever since been duly brought to the emperor of China. After a few general remarks, like those we have here given, Chow Hwang turns back to the origin of the nation, and in order proceeds with its history.

The original progenitors of Lewchew were two—a man and a woman. They had five children; the oldest was a son, named Teënsun (offspring of heaven), who was the first master or ruler of the nation; the second son, acted the part of his ministers; and the third, constituted the people. The eldest daughter, for the protection of the country, took the place of the gods of heaven; and the younger, personified the gods of the sea. The first authentic record dates in the reign of Shunhe of the Sung dynasty, near the close of the twelfth century of our era. Teënsun and his descendants, having maintained the government for 17802 years, were at length succeeded by Shunteën, a branch of the then ruling family of Japan. This occurred about A. D. 1200. When the Ming dynasty arose in China, three kings ruled in Lewchew; one was styled king of the central hills; the second, king of the southern hills; and the third, king of the northern hills. All were tributary, and reigned by permission of the son of heaven. At length, the first became master of the whole country, which has ever since remained under one king, always acknowledging himself a tributary of the Chinese empire.

The third chapter, filling the third and fourth volumes, is occupied with accounts of embassies, tribute, presents, &c. It contains numerous edicts, and long details of the number and kinds of articles carried to the court as tribute, and of the presents given in return.

The fourth chapter is divided into two parts, the first giving an account of the divisions of the country, and the second containing notices of its inhabitants. The three divisions of the country, which existed in the time of the three kings, are still retained; and are called the central, southern, and northern, provinces. The first, our author says, is divided into fourteen departments; the second, into twelve; and the third, into nine: these thirty-five departments are subdivided into districts. Exclusive of numerous islands, Lewchew (which is itself but an island) is narrow, measuring from east to west only a few tens of *le*; while its greatest length, from north to south, is about four hundred and forty *le*. Other writers have allowed it a much greater extent. Chungshan, the central province, has within its boundaries four departments besides those noticed above; these

are named Showle, Pó, Kewmei, and Napa, and are also divided into districts. These geographical divisions, namely, provinces, departments, and districts, correspond to those of the same name described in the topographical works of the Chinese. The royal city is situated on the summit of a high hill in the department Showle, and is surrounded by a high wall, which is built of stone. The city is 'four or five *le* broad,' and has four gates. Napa lies ten *le* westward from Showle; it is situated on the coast, and its harbor, which is called *Napa keäng*, or *Napa keängkow*, 'harbor of Napa,' has been repeatedly visited by Europeans; Beechy has given a long account of it.

The notices of the people of Lewchew, contained in the second part of the fourth chapter, are divided into seven sections; in the first, their form and features are described; in the second, the influences of the climate and seasons of the year are particularized; in the third, the customs and amusements of the people are noticed; their manners are the subject of the fourth section; their festivals, that of the fifth; their dress, that of the sixth; and their dwellings, that of the seventh and last. Some of these sections, if translated, would be read with interest. From a hasty perusal of the whole, we think it not at all improbable, that the people are descendants of the Japanese; many Chinese, however, have colonized among them; and the present race seems to partake, in some measure, of the characteristics of both those nations. The people had no written language until the Japanese was introduced among them, unless they brought it along with them, when they first emigrated from that country. Chow Hwang gives an account of the alphabetic and syllabic system of the Japanese; and introduces the forty-eight characters, called the *katakana*, with the sounds expressed in Chinese. But although the Japanese language was first used, the Chinese has, we suspect, nearly superseded it, the latter being now held in high estimation among all classes of the inhabitants, both rulers and people. Our author does not give a very favorable account of the manners and customs of his neighbors; and he had cause, he says, to regret the low state of civilisation to which many of them had sunk. For the purpose of self-destruction, the Lewchewans imitate the savage custom of the Japanese, in the use of the knife.

The hills and rivers—shan chuen—are described in the fifth chapter. The hills on the main-land are first enumerated, and then those on the islands. Next, the author gives an account of the surrounding seas, the tides, the winds, with the courses ships ought to take in going to and from Lewchew and the neighboring countries. He likewise specifies several fountains or springs of water, and describes a number of the principal bridges.

The public buildings and literary institutions are noticed in the sixth chapter. The situation and extent of the king's palaces, and other buildings belonging to the royal family, are first described; and next the residence of the celestial envoys, and the public literary institutions. The latter are few in number, and poorly endowed; and the former possess little that is worthy of special notice. Kanghe once

sent literary men to instruct the people; but more recently, young men have been sent from Lewchew to Peking, there to be educated, and on their return to serve as the instructors of their countrymen.

An account of the temples, and the services performed in them, fills the seventh chapter. All the religions of the Chinese prevail throughout the whole country. Altars and temples are numerous, and have been dedicated to men, to gods celestial, terrestrial, and infernal; to the gods of the sea, and to the queen of heaven; and to other beings, imaginary or real, almost innumerable. Buddhism, Taouism, and the Confucian system, seem all alike to have had more or less influence in forming the religious character of the people. It appears from a note in the fifth volume, that the Sacred Edict, a translation of which was made into the English language some years ago by Dr. Milne, has also been published in Lewchew.

Remarkable buildings, places, and objects, are enumerated in the eighth chapter. In the ninth, the titles of the rulers and officers, from the king down to the inferior magistrates, are given, and the rank of the various functionaries pointed out. Taxes and tax-gatherers are noticed in the tenth chapter. Our author tells his readers, that Lewchew is one of the poorest of all the surrounding countries; its finances, consequently, are of little importance. The eleventh chapter contains the ritual of state, in which the important subject of ceremonies is discussed at considerable length.

Next, in the twelfth chapter, the military weapons, and the various modes of punishment, prevalent in the country, are described. The implements of war are the same as in China. The penal code is brief. Three modes of capital punishment, and five of less severity, are in vogue. Of the three, the first is the *ling che*, or 'slow and ignominious process,' so celebrated in Chinese annals; the second is *tsan*, the 'chariot-cut' or decapitation, which is still more common in this country; the third is crucifixion: a wooden cross is made, and the criminal, being stretched upon it, is cut to the heart with a long spear. Banishment is the first of the five lesser punishments; the next, if we understand the phrase *pö jih*, is exposure to the heat of the sun; the third is cramping the hands and feet, &c., by means of wooden blocks or plates; the fourth is exposure in the cangue or collar; and the fifth is beating with the bamboo. The weight of the collar, and the dimensions of the bamboo, vary according to the degree of guilt and magnitude of the crime.

The thirteenth chapter gives us an account of the Lewchewans in their civil and social relations; the title of the chapter is *jin wüh*, literally, 'men and things,' but the phrase is used here in a restricted sense, and denotes the several relations of man, considered as a member of society. Chow Hwang informs us, that even bees and ants have their princes and ministers, and the fowls of heaven, husbands and wives; of course, it is right to expect that a people, long within the influence of the celestial empire, must exhibit some traces of the common relations of life. He divides the chapter into seven sections: the first treats of illustrious kings; the second and third, of eminent



servants of the state, &c.; the fourth, of persons, who have been distinguished for their duty to their parents; the fifth contains brief sketches of illustrious women; in the sixth, some of those men who have distinguished themselves by their writings, are named; in the seventh the author cites a few examples of notorious vagrants. We doubt the authenticity of some of these narratives; many, however, are no doubt true, and afford us curious specimens of character.

In the fourteenth chapter we have a catalogue of the productions of Lewchew. Rice, wheat, barley, and most of the other kinds of grain which grow in China, are enumerated. Among the articles of merchandise are, silk, cotton, mats, salt, tea, spirits, paper, pencils, oil, wax, tallow, sugar, tobacco, fans, metals, pearls, stones, lacquered wares, brimstone, &c. The vegetables, fruits, and various kinds of trees, are such, for the most part, as are common in this country: some are named, with which we are not acquainted. The same is true, also, of the birds, quadrupeds, fishes, and reptiles. The natural productions of the country, if we may judge from Chow Hwang's brief account, are abundant.

The fifteenth chapter, occupying two volumes, consists of a long series of miscellaneous papers, in prose and poetry, added, perhaps, to swell the size of the book. These papers have been written by different persons, at different periods, and relate to a great variety of subjects. Some are descriptive, others laudatory, and others historical. The work closes with the sixteenth chapter, composed of fragments—*che yu*—for which our author was unable to find a place in any other part of his history.

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ART. III. *Central Asia: description of the valley of the Oxus; Khanate of Kiva; and the deserts between Bokhara, the Aral and Caspian, south to Khorasan; with notices of their inhabitants.*

THE basin of the Oxus, from the Kara tag to Hindú Kúsh, and from Pamer to Balkh, has not, though it deserves it, any common appellation. It is chiefly under the government of the amír of Kúndúz, but includes several petty states independent of him. A brief sketch of this region is all that we can give, with our imperfect information. The Oxus is the distinguishing feature of this geographical division of Túrkestan. The cultivable lands, and towns, and population, must be sought along the banks of this river and its branches. Between these water-courses, the highlands rise in many places into lofty and precipitous ridges. The deep dells, and broader vallies which alternate with these ridges, are picturesque, fertile, and lovely. Badak-



shan, the eastern portion of this region, has been celebrated for its romantic and varied scenery. On the east side, the passes of the Oxus conduct to Chinese Túrkestan. Farther to the southeast, on the upper branches of the Indus, lie the independent districts of Chitral, Galjit, and Iscádo. The Talighan and Gorí, southern branches of the Oxus, rise in the declivities of the Hindú Kúsh, the country of the Siahposh Kaffirs. This singular tribe is supposed to be a remnant of the population, driven from the plains by the Arabian, or rather by the prior Tájik, invasion. A German has supposed, that their light complexions and blue eyes prove that they are of the same stock as his own nation. As well might it be inferred from their using the bow and arrow, and scalping their enemies, that they are North American Indians. They are addicted to wine, and not being Mohammedans, all their neighbors persecute and enslave them. Their hardy valor, when attacked in their fastnesses, has baffled the amír of Kúndúz, but those inhabiting the lowlands, almost up to the pass of Bamían, have submitted.

The chief towns of this southern portion, are Gorí, Inderab, Heibuk, and Syghan. The rivers on which these towns are built, run in deep dells or ravines, with overhanging precipices, and a narrow line of rich and beautiful cultivation. West of the Siahposh, the Huzaaras occupy the declivities of the Hindú Kúsh, towards the Paropamisus. They are a simple people, not civilized to delight in plunder. They are of Mongol descent, and spoke that tongue in the time of Báber. The passes of Bamían, leading to Cabúl, are 13,000 feet high, and over the pathway, the peaks of Koh i Baba tower 5000 feet higher. Khúlúm, seventy miles west of Kúndúz, is the western frontier of the amír's dominions. It is a pleasant town of 10,000 inhabitants, abounding with orchards of excellent fruits, and beautiful gardens.

Balkh, 'the mother of cities,' is but forty miles farther westward. An area of 20 miles, strewn with ruins, attests its ancient extent and population. But 2000 inhabitants remain, many having been carried off, within a few years, by a descent of the amír of Kúndúz. This ancient city, now a mere mine of bricks for the surrounding country, stands six miles from the hills, on a plain 1800 feet above the sea, and sloping thirty miles toward the Oxus. Its gardens are overgrown, but some luscious fruits are still produced, particularly apricots. Its aqueducts are broken down, and the waters of its river run to waste in the sandy plain which lies between, and prevents its reaching the Oxus. Balkh, sultry, unhealthy, and in ruins, is still an object of interest to the traveler. It belongs actually to Bokhára, but physically to the country of the Oxus.

Kúndúz, the former capital of the amír, lies in a low, unhealthy, marshy valley, opening northward, and extending forty miles to the Oxus. It yields rice, wheat, barley, &c. The summer heats are intolerable, though the snow lies three months in winter. Its fatal climate has reduced the population to 1500, and driven Múrad Beg, and his court, to the hills, fifteen miles eastward. This successful chief has extended his control over the whole of Badakshan. He is

described, as a tall, and harsh-featured Usbek of fifty. His affairs are managed by a Hindú premier. Chitral, on the Indus, is also tributary to him. The chief of Giljit, strong in his mountain fastnesses, preserves his independence. Iscádo, still farther east, bordering on Ladák, is an irregular fortress, the centre of an independent district. Its chief has lately carried on a friendly correspondence with a British political agent.

The Tájik chiefs of these districts, are shíah Mohammedans, and were the Chinese frontier on this side not strong enough in its mountain barriers, it would have additional security in the impossibility that the shíahs and the súnís can coöperate. However well disposed to coöperate these chiefs might be, it is not probable that the Úsbek amír of Kúndúz will ever march on Yárkand. He has, however, commanded the passes of the Oxus ever since he deposed the late ruler of Badakshan. This region, of hill and dale, mountain and river, with all its picturesque and diversified scenery, is now entirely subject to him. Durwaz, on the Bolor, still holds out independent. Its chief is also a Tájik. It has already been remarked that the richest 'lavaderos' of gold on the Oxus are near Durwaz. The amír of Kúndúz has been more successful in his designs on the districts of Kúlab, Wakhan, west of Durwaz.

Hissar, next west, though under Usbek control, is not dependent on Kúndúz. It is a well watered district, traversed by three considerable rivers. These streams pass by the three chief towns, Hissar, Dehinou, and Saidabad, the two former falling into the Oxus, and the latter losing itself a little north of Tirmez. Branches of the Kara tag, in some places 4000 feet high, run down between them, toward the Oxus. A deposit of rock-salt is found in one of these ranges. On the northwest, the road from Hissar and Dehinou to Shehir Sebz, leads across the pass of Kaluga, a remarkable defile, of great importance in troublous times, and often mentioned in the memoirs of Timúr and Báber. Marco Polo first mentioned that the chief of Badakshan claimed descent from Alexander. Lately, it has been ascertained that the chiefs of all the mountainous districts, from Hissar to Iscádo, hold the same traditionary descent, or share the same vanity. This claim to have descended from a monarch, who left no heir to his conquests, has been derided; but Burnes appears to regard it as valid, until disproved by facts, or probable contrary testimony. The Persian language of the people of this hilly region, their physiognomy and pronunciation, evince an early and close connexion with Persia, and no era can well be assigned for the assimilation later than that of Alexander. The Persian monarchy, which he overthrew, may well have extended to the Belúr. Tájik ascendancy, at whatever period it obtained, seems to have been more complete and extensive, than the later Mohammedan conquest.

The above observations on the region of the Oxus, have been given in this informal manner, because the information is too scanty for regular and extended description. It is an unexplored region, in great part, and probably much time will elapse, before it will be open to

the European traveler. In point of climate, scenery, &c., it must be, on the whole, a favored country, though its water-courses are divided by mountain ranges, which are both rocky and barren, and one, at least, of the vallies is extremely unhealthy. Under its present masters, industry has no encouragement. Many of the inhabitants of Badakshan have been forcibly transferred to the unhealthy vallies around Kúndúz. One third of the produce of the soil is exacted by government. Grain and slaves are paid as tribute by the dependent districts, and these slaves, with some cattle, afford the means of buying a few luxuries in the market of Bokhára. Múrad Beg maintains an army of 20,000 horse, but has no infantry. The duties levied on articles of trade, &c., are low, and Christian governments might take a lesson on this point from the Usbek Mohammedan. The amír of Kúndúz is said to distrust his neighbor of Bokhára, but reserves his utter detestation for the rulers of British India. Moorcroft escaped with great difficulty out of his hands, and Burnes owed his release, when brought before him, to the disguise he wore, and the dullness of Usbek penetration. It is expected that a few years will extend the British control over the dominions of Runjít Singh and Kashmír, and thus bring the Indian government almost into contact with Kúndúz. Perhaps the amír will like his neighbor better on closer acquaintance. At present, Kúndúz is, of all the Usbek states, the most unfriendly to the traveler, and the most adverse to British influence, and all other foreign intercourse.

The khanate of Khíva—the Kwáresm of the middle ages—the ancient Chorasmia,—the last of the Usbek states, of which we proposed to take a survey, is found on the banks and in the delta of the Oxus, south of the Aral. A low chain of hills, the extension of the Asferah mountains, crosses the Oxus about 40° north latitude, and forms the southern boundary of Khíva. The desert, however, encloses it on this side, as well as on the east and west, down to the shores of the Aral. Khíva is a level country, owing its cultivation to the waters of the Oxus, spread by nature and art over the surrounding deserts. Its limits are made by different geographers to vary from 4600 square miles, to 700 miles from north to south, and 100 from east to west. Probably the lesser estimate would cover all the cultivated country. The Aral is never entirely frozen over, and its vicinity, under the prevailing north winds, gives comparative softness and moisture to the climate of Khíva. The winters, however, are cold, and the autumnal months rainy.

Khíva produces wheat, barley, millet, peas, beans, hemp, tobacco, cotton, silk, &c. The fruits of temperate climates, grapes included, are abundant in the gardens and orchards of this country. The horse, the camel, the sheep, and goat, are here, also, the most valuable domestic animals. The surplus productions of Khíva are wheat, cotton, silk, cattle, &c., and these are chiefly carried to the market of Orenburg. Small caravans, also, traverse the desert to Asterabad, and 150 boats on the Oxus keep up a communication with Bokhára. The nearest point of the Caspian is ten marches distant, and fifteen marches conduct the traveler to Merve.



The khan of Khíva rules over 300,000 subjects; 30,000 of whom are Usbeks, the lords of the soil; 100,000 Tájiks; 100,000 Kara Kalpaks, of doubtful origin, inhabiting the shores of the Aral; the remainder are Kirghís and Túrkomans. The denser portion of this population is found on the left bank of the Oxus, between 41° and 42° north latitude. Here stand the two chief towns, Khíva and Urgunje. The former, with a population of 6,000 to 10,000, is the residence of the khan; the latter with 12,000, is the commercial capital. Khíva is described by Moravieff as surrounded with a high wall and ditch, its towers and the minarets of its 30 mosques rising beautifully from the midst of orchards and gardens. The Usbeks of this country are said to have a harshness of feature peculiar to themselves, the predominance, probably, of Mongol ugliness over Túrki and Persian comeliness. The social condition of the people is marred by the prevalence of slavery. Thirty thousand Persian and 2,000 or 3,000 Russian slaves purchased from the Túrkomans are here held in bondage. Russian influence has been unsuccessfully exerted in favor of the unfortunate captives from that country.

Ullakholi, the Usbek khan of Khíva, now nearly fifty years of age, maintains an armed force of 10,000 to 20,000 men. They are armed with a sword and a light lance. These arms, and a firelock, when one can be obtained, have taken the place of the bow and arrow, the ancient weapons of the Turk and the Parthian. With this force, he controls the Túrkomans, west to the Caspian, and south to Merve. His predecessor was through life the bitter enemy of Bokhára, but the approach of death subdued his hate, and his dying injunctions of forgiveness, and peace have been kept by his successor. Toward Russia no confidence is felt, and indeed Khíva is not far behind Kúndúz in jealousy of foreign influence, designs, and intercourse. An imperfect protection is granted to the caravans passing through Khíva, but this is sometimes violated. Ullakholi, like other Usbek chiefs, has no nobles around him to share his power. The múllahs fill the place of these appendages of western thrones, and are at the same time, his protégés, his council, his judges, and his strongest adherents.

Russia and Khíva have exchanged envoys since the time of Peter the Great. Of those sent by Russia, one of the first was the disastrous expedition of Bekevitch, in 1717. The last, under Moravieff in 1820, did not accomplish much. It is supposed that Russia has designs upon the states of Central Asia, and that she looks forward to the time, when, having gained the command of the Aral, the Oxus, and the Sir, the whole of Usbek Túrkestan will be at her feet. Her success might be anticipated with pleasure, could we rely on her breaking the iron yoke of bigotry and despotism, and imposing no equally galling fetters.

The distance to which we have wandered from the Chinese frontiers admonishes us to hasten to our last division, the desert of the Túrkomans. The extensive wastes which stretch from Bokhára to the Aral and the Caspian, and southwestward to the borders of Khorásan are called Túrkania, a word of disputed etymology. The



region is intersected by the Oxus, and encloses several beautiful and rich oases. Wide plains of indurated argillaceous substratum, with hillocks or ridges of sand, characterize this dreary region. The *mirage* is here frequent, with its mockery of towns, lakes, and rivers. In some places, the sandy mounds rise to the height of sixty feet. In others, they take the horse-shoe form, with the convex side toward the prevailing north wind. Over these wastes, thorny shrubs and plants, with patches of coarse grass, are thinly scattered, affording a scanty subsistence to the camels of caravans. Along the routes, frequented by these caravans, wells have been dug in former times, which furnish, at the depth of 18 to 36 feet, a small supply of brackish water. It is supposed that water can be obtained at these depths almost throughout the desert, and energetic commanders have supplied armies by sinking wells at every encampment.

The climate of Túrkmánia, is that of an unsheltered sandy desert, exposed to the full force of the sun in summer, and to the cold northerly winds of winter. The sand is sometimes heated in summer to 150° and the air to 100°. But for the steady north wind, this heat would be insupportable to the traveler. In the winter, snow falls to the depth of a foot as far south as the Múgháb, and the Oxus is frozen over. Beside the scanty shrubs and grasses of the desert, a little cultivation is found along the rivers. It has been mentioned that the mulberry is extensively cultivated on the banks of the Oxus. A little cultivation of wheat, millet, melons, &c., is also found on the Múgháb and Tejénd. Wheat is said to yield three successive crops from one sowing around Merve. On these favored spots, the Túrkomans pitch their conical tents or 'kirghas.' They are Túrks and speak Túrki. They suppose themselves to have come from the region northeast of the Caspian, the cradle of the Usbek, the Turk, the Parthian, and Scythian. They number 140,000 families, of which 104,000 inhabit the desert; and 36,000 the borders of the Caspian. The proverb, 'the Túrkmán on horseback knows neither father nor mother,' epitomizes the character of these reckless plunderers. Their forays are directed toward the frontier settlements of Persia, and in these they seldom fail to carry away some unfortunate Persians into hopeless slavery. These captives suffer extreme hardship in the retreat from the place of their seizure, but when beyond pursuit are not treated with needless severity. The avaricious Túrkmán soon parts with his human spoil for gold tillahs, and these his necessities compel him to exchange, for the merchandise of Bokhára and Khíva. Notwithstanding this resource, the Túrkmán lives on in rags and penury. His flocks afford him but a scanty subsistence. The care of these he divides with his dogs, a breed remarkable for faithfulness and sagacity. His horse he trains with great care and skill to the highest point of animal endurance and capability. This noble animal, superior to the Arab in strength and bottom, is worthy of better employment and a better master.

The Túrkomans acknowledge no government, but that of their akenals or elders. They boast, that 'they rest neither under the shade

of a tree or a king,' a very unpicturesque degree of republicanism, the full blaze of democracy. The tribes north of Merve are partly under the influence of Khíva. The western, on the Caspian, are subject to Persia. The southern Túrkomans still baffle all the efforts of the Persians to reduce them to dependence, or to repress their kidnapping incursions. Living under no government, the Túrkomans, incapable of union or discipline, cannot be regarded as at all formidable. They carry a sword and a lance, and some few possess fire-arms. Much as they excel in forays, it is said that they have no tact at thieving in a small way, so that there is some security of property among them. They have the credit of that most questionable of all virtues, rude hospitality. The Túrkmans are súní Mohammedans, but compared with their Usbek neighbors, their creed sits lightly on them. They have no mosques or múllahs, no science or literature. In external qualities, they seem to differ much from each other; in some parts, a handsome people, in others, as ugly as the Mongols. Such is the condition of Túrkmánia. That much of it has ever been a waste, is clear from observation, and certain from history. But ruins of considerable extent, in various places, attest that solitude has there succeeded to population, and cultivation given place to sterility. Among these, we may mention the ruins of Bykund, near Bokhára; of Meshed i Misraim, near the Caspian; and of Merve. A depopulated circle of 30 miles around this last city, gives a clear impression of its ancient grandeur. There is but little hope that Túrkmánia will soon be raised to a condition of social order and happiness. And there is as little reason to fear that its hordes will ever be the instruments of extensive injury to the neighboring nations.

This brief sketch of Túrkmánia brings us to the frontiers of Persian Khorásán. Here the country rises again from the broad level of the desert, and forms a new physical and political region. Upon this we do not enter. Of our task it remains only to trace the history of the principal changes, which have passed upon Usbek Túrkestan, the political and commercial intercourse now existing between its states, and the influence, they do or may exert on the Chinese territories bordering upon them.

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ART. IV. *Topography of Bankok; remarks on the monsoons and seasons; thermometrical observations; diseases of the natives; and their longevity.* From a Correspondent.

THE winds are remarkably regular at Bankok; and scarcely ever change, except at the regular periods for the breaking up of the monsoons. The southwest monsoon commences in the month of April, and continues until November, when the wind changes, and settles

into the northeast monsoon. The wind seldom blows strongly from any point of the compass; and hurricanes and tornadoes are quite unknown in Siam. In Bangkok, and I believe throughout Siam generally, there are two grand divisions of the year, termed the wet and the dry seasons. The rains begin to fall with the breaking up of the northeast monsoon in April, but they do not become abundant until July or August. They fall chiefly in showers, attended with thunder and lightning. In the former part of the wet seasons these showers are of short duration, and are by no means unpleasant. The clouds quickly clear away; the air becomes cool and pure; and the earth is refreshed. In the months of July, August, and September, the showers are much more frequent and abundant, occurring, on an average, as often as every other day, and commonly in the afternoon or at night.

The dry season commences with the breaking up of the southwest monsoon. For a little time after the northeast wind begins to blow, there are occasionally light showers; but they are not copious, until near the vernal equinox, when a severe thunder-storm may be expected. After this, there is little or no rain until the middle of April. The Siamese are accustomed to divide the dry season into two, the cold and the hot seasons. The first commences about the 1st of November, and continues until February. Then follows their hot season, and continues until the heavy rains commence. To the natives much of the cold season is nearly as uncomfortable, as an English or North American winter is to a native of those countries. In the evenings and mornings, especially, one may see them wrapped up in their blankets shivering with cold. The poorer classes, who have not good houses to shield them from the winds, suffer very much. Even the European residents, though well accustomed to cold weather, suffer not a little during this season. During much the greater part of it, however, the temperature is most agreeable and delightful. The heavens are clear both day and night. And sometimes, at night, the firmament is remarkable for its brilliancy. At the time of the full moons the nights are as light as in high latitudes, where the light of a full moon is reflected by the snow. This phenomenon is attributable in part to the fact, that the moon is nearly vertical in this latitude, and in part to the extraordinary clearness of the atmosphere.

Thermometrical observations. From observations that were made during a part of the years 1835 and 1836, it appears that in the cold season the thermometer stood at no time lower than 59 degrees of Fahrenheit, and at that point only in two instances. It stood at 95° only in one instance, and but rarely as high as 90°. During the hot season, it stood at no time lower than 75°, and only once as high as 97°. And during the wet season the mercury was rarely lower than 75°, and never higher than 95 degrees. The following table, it is believed, will present a nearly accurate account of the mean daily state of the thermometer, &c., for the period above mentioned.



## THERMOMETRICAL OBSERVATIONS TAKEN AT BANGKOK IN 1835 &amp; 1836.

	6 O'clock A. M.	9 A. M.	12 M.	3 P. M.	6 P. M.	9 P. M.	Mean monthly temperature.	* Mean monthly range of temper.	Mean range of thermom. during each season.	Mean temperat. each season.	Mean annual temperature.	MEAN DAILY STATE OF THERMOMETER. do. do. do.
COLD SEASON.												
November,	70 $\frac{4}{5}$	77 $\frac{4}{30}$	82 $\frac{14}{15}$	84 $\frac{15}{15}$	80 $\frac{30}{30}$	78 $\frac{4}{15}$	79.51	12.23				
December,	74 $\frac{5}{31}$	80 $\frac{4}{31}$	86 $\frac{4}{31}$	89 $\frac{31}{31}$	84 $\frac{25}{31}$	80 $\frac{14}{31}$	77.83	16.16				
January,	68 $\frac{2}{31}$	75 $\frac{5}{31}$	86 $\frac{19}{31}$	85 $\frac{9}{31}$	80 $\frac{4}{31}$	75 $\frac{10}{31}$	77.86	17.12				
February,	71 $\frac{2}{29}$	80 $\frac{8}{29}$	86 $\frac{25}{29}$	88 $\frac{22}{29}$	82 $\frac{3}{29}$	78 $\frac{4}{29}$	80.77	17.31	15.707	78.99		
HOT SEASON.												
March,	77 $\frac{11}{31}$	82 $\frac{29}{31}$	89 $\frac{14}{31}$	91 $\frac{11}{31}$	84 $\frac{28}{31}$	82 $\frac{22}{31}$	84.38	14.06				
April,	83 $\frac{14}{30}$	82 $\frac{17}{30}$	91 $\frac{17}{30}$	92 $\frac{32}{30}$	86 $\frac{13}{30}$	84 $\frac{23}{30}$	86.33	15.43				
May,	78 $\frac{31}{31}$	85 $\frac{2}{31}$	89 $\frac{15}{31}$	90 $\frac{15}{31}$	85 $\frac{4}{31}$	82 $\frac{22}{31}$	84.58	12.7	14.06	85.09		
WET SEASON.												
June,	79 $\frac{12}{30}$	83 $\frac{8}{30}$	87 $\frac{5}{30}$	89 $\frac{5}{30}$	86 $\frac{10}{30}$	82 $\frac{10}{30}$	84.78	10.43				
July,	78 $\frac{20}{30}$	82 $\frac{12}{30}$	87 $\frac{21}{30}$	89 $\frac{21}{30}$	85 $\frac{10}{30}$	82 $\frac{7}{30}$	83.76	10.83				
August,	78 $\frac{21}{30}$	81 $\frac{31}{30}$	87 $\frac{31}{30}$	90 $\frac{31}{30}$	84 $\frac{28}{30}$	82 $\frac{21}{30}$	84.2	11.7				
September,	78 $\frac{11}{15}$	83 $\frac{13}{15}$	87 $\frac{2}{15}$	87 $\frac{2}{15}$	83 $\frac{1}{15}$	81 $\frac{4}{15}$	83.62	9.8				
October,	78 $\frac{10}{31}$	84 $\frac{8}{31}$	87 $\frac{8}{31}$	86 $\frac{11}{31}$	82 $\frac{5}{31}$	80 $\frac{24}{31}$	83.29	9.45	10.44	83.95	82.57	

\* By the range of the thermometer is meant the distance over which the mercury passes from the coolest to the hottest period of each day.



Many persons, judging *a priori*, conclude that *Bankok* must be necessarily one of the *hot beds* of disease. A low and level country, extensive jungles, a rank vegetation, a hot climate, and a dense and indolent population, all 'squatting in the mud,' are circumstances, think they, which must generate disease in most malignant forms. That the 'marsh miasma,' that invisible and terrible scourge of the human race, should not find a favorite abode here, they imagine is impossible. The writer was formerly of this opinion. But a residence of a year and a half in the city, under the best possible advantages for acquiring correct information respecting the salubrity of the climate, has convinced him, that he was much mistaken in his preconceived opinions. *Bankok* is, by no means, unhealthy. Compared with most places, within the tropics, and many without them, it has a salubrious climate. The fevers, which are so fatal in *Java*, *Sumatra*, *Burmah*, and *Bengal*, seems to be very little known in *Bankok*, or its vicinity. Among 3450 different individuals, living in various parts of the city and kingdom, who applied to the writer for medical aid during a term of fourteen months, there were only eighteen cases of fever, and all of those were of the mildest intermittent type. *Hepatitis*, both acute and chronic, which takes so conspicuous a rank among the prevailing diseases of *Burmah*, *Bengal*, and *Bombay*, appears to be of comparatively rare occurrence. And consumption, which cuts down annually its thousands in *England* and *America*, is a stranger in *Siam*.

From the notes which I made during a term of eighteen months, it appears that the prevailing diseases of the natives are: 1st, small-pox; 2d, cutaneous complaints; 3d, ulcers; 4th, ophthalmia, in all its forms; 5th, rheumatism; 6th, syphilis; 7th, diarrhœa; 8th, dysentery; 9th, tumours. European and American residents at *Bankok* are chiefly exposed to simple diarrhœa, dysentery, ulceration of the intestines, piles, nervous lassitude, and cerebral affections. Their children are the greatest sufferers from bowel complaints. As yet experiment proves that *Bankok* is favorable to the health of foreigners.

In no country have I ever seen a greater proportion of aged people than in *Siam*. Persons aged 80 and 90 are often seen in *Bankok*. It is not an uncommon thing to meet with those who are a hundred years old and upwards. The females here, as in other countries, live to the most advanced age. I would remark, in conclusion, that from all the information I have been able to gain, it does not appear that there is any thing in the location of *Bankok*, or in the climate itself, peculiarly calculated to abridge human life. The chief diseases of the natives are evidently caused by poverty and irregularities of living: unwholesome diet, filthiness, intemperate eating, debauchery, lasciviousness, indolence, and the like, are here the master waters of human life.

[Thus far we have given the remarks of our Correspondent, now resident at the capital of *Siam*: his paper is dated, *Bankok* Jan. 11th, 1837; and the first part of it, respecting the face of the country, rivers, &c., was published in our last. We have before 'us a new historical account of the kingdom of *Siam*,' by M. De

la Lovbere, envoy extraordinary from the French king to the king of Siam, in the years 1687 and 1688, "illustrated with sculptures," and "done out of French" by an anonymous writer. This work is in two volumes, folio. The design of the first volume is, to describe the country, its extent, qualities of the soil, and climate, and to explain the manners and customs of the people: the second volume is composed of miscellaneous papers, designed chiefly to illustrate some of the most interesting topics which are treated of in the first—from which we subjoin a short chapter on "medicine and chimistry," as an appendix to the last part of our Correspondent's paper.]

"Medicine cannot merit the name of a science amongst the Siamese. The king of Siam's principal physicians are Chinese; and he has also some Siamese and Peguans: and within two or three years he has admitted into this quality Mr. Paumart, one of the French secular missionaries, on whom he relies more than on all his other physicians. The others are obliged to report daily unto him the state of this prince's health, and to receive from his hand the remedies which he prepares for him. Their chief ignorance is to know nothing in chirurgery, and to stand in need of the Europeans, not only for trapan, and for all the other difficult operations of chirurgery, but for simple blood-lettings. They are utterly ignorant of anatomy: and so far from having excited their curiosity to discover either the circulation of the blood, or all the new things that we know touching the structure of the body of animals, that they open not the dead bodies, till after having roasted them in their funeral solemnities under pretence of burning them; and they open them only to seek wherewith to abuse the superstitious credulity of the people. For example, they alledge that they sometimes find in the stomach of the dead, great pieces of fresh pig's flesh, or of some other animal, about eight or ten pounds in weight: and they suppose that it has been put therein by some divination, and that it is good to perform others. They trouble not themselves to have any principle of medicine, but only a number of receipts, which they have learnt from their ancestors, and in which they never alter any thing. They have no regard to the particular symptoms of diseases: and yet they fail not to cure a great many; because the natural temperance of the Siamese preserves them from a great many evils difficult to cure. But when at last it happens that the distemper is stronger than the remedies, they fail not to attribute the cause thereof to enchantment.

"The king of Siam understanding one day that I was somewhat indisposed, though it was so little that I kept not my chamber, he had the goodness to send all his physicians to me. The Chinese offered some civility to the Siamese and Peguans: and then they made me sit, and sat down themselves; and after having demanded silence, for the company was numerous, they felt my pulse one after the other a long time, to make me suspect that it was not only a grimace. I had read that in China there is no school for physicians, and that one is there admitted to exercise the profession thereof, at most by a slight examination made by a magistrate of justice, and not by doctors in physic. And I knew, moreover, that the Indians are great cheats, and the Chinese much greater: so that I had throughly resolved to get rid of these doctors without making any experience of their remedies. After having felt my pulse, they said that I was a little feverish, but discerned it not at all: they added, that my stomach was out of order, and I perceived it not, save that my voice was a little weak. The next morning the Chinese returned alone to present me a small warm potion, in a China cup covered and very neat. The smell of the remedy pleased me, and made me to drink it, and I found myself neither better nor worse.

"It is well known that there are mountebanks everywhere, and that every man who will boldly promise health, pleasures, riches, honors, and the knowledge of futurities, will always find fools. But the difference that there is

between the mountebanks of China and the quacks of Europe on the account of medicine, is that the Chinese do abuse the sick by pleasant and enticing remedies, and that the Europeans do give us drugs, which the human body seeks to get rid of by all manner of means; so that we are inclined to believe that they would not thus torment a sick person, if it was not certainly very necessary. When any person is sick in Siam, he begins with causing his whole body to be moulded by one that is skilful herein, who gets upon the body of the sick person, and tramples him under his feet. It is likewise reported that women when pregnant do thus cause themselves to be trodden under foot by a child, to procure themselves to be delivered with less pain: for in hot countries, though their deliveries seem to be more easy by the natural conformation of the women, yet they are very painful, by reason perhaps that they are preceded with less evacuation.

Anciently the Indians applied no other remedy to plenitude, than an excessive diet; and this is still the principal subtilty of the Chinese in medicine. The Chinese do now make use of blood-letting, provided they may have an European chirurgian: and sometimes instead of blood-letting they do use cupping-glasses, scarifications, and leeches. They have some purgatives which we make use of, and others which are peculiar to them; but they know not the Hellebore, so familiar to the ancient Greek physicians. Moreover, they observe not any time in purging, and know not what the crisis is: though they understand the benefit of sweats in distempers, and do highly applaud the use of sudorifics. In their remedies they do use minerals and simples, and the Europeans have made known the quinquina unto them. In general all their remedies are very hot, and they use not any inward refreshment, but they bathe themselves in fevers and in all sorts of diseases. It seems that whatever concentrates or augments the natural heat, is beneficial to them. Their sick do nourish themselves only with boiled rice, which they do make extremely liquid: and the Portuguese of the Indies call it cange. Meat-broths are mortal in Siam, because they too much relax the stomach: and when their patients are in a condition to eat any thing solid, they give them pig's flesh preferable to any other.

They do not understand chemistry, although they passionately affect it; and that several amongst them do boast of possessing the most profound secrets thereof. Siam, like all the rest of the east, is full of two sorts of persons upon this account, impostors and fools. The late kings of Siam, the father of the present prince, spent two millions, a great sum for his country, in the vain research of the philosopher's stone: and the Chinese, reputed so wise, have for three or four thousand years had the folly of seeking out a universal remedy, by which they hope to exempt themselves from the necessity of dying. And as amongst us there are some foolish traditions concerning some rare persons that are reported to have made gold, or to have lived some ages; there are some very strongly established amongst the Chinese, and Siamese, and the other orientals, concerning those that know to render themselves immortal, either absolutely, or in such a manner, that they can die no otherwise than of a violent death. Whereof it is supposed, that some have withdrawn themselves from the sight of men, either to enjoy a free and peaceable immortality, or to secure themselves from all foreign force, which might deprive them of their life, which no distemper could do. They relate wonders concerning the knowledge of these pretended immortals, and it is no matter of astonishment that they think themselves capable of forcing nature in several things, since they imagine that they have had the art of freeing themselves from death.



ART. V. *Urhsheih-sze Heaou, or Twenty-four Examples of Filial Duty: Shun, Wän, Tsäng, Min, Chung, Lae, Yen, Tung, Keäng, Hwang, Keäng, Ting, Kō, Yang, Tsae, Luh, Wang, Mäng, Wang, Woo, Yu, Tang, Choo, and Hwang.*

THIS little collection of stories, illustrative of filial duty, belongs to the class of works styled juvenile, or toy-books. Moral maxims are illustrated in it by examples drawn from real life. The conduct here held up for admiration and imitation shows how highly filial devotion is esteemed by the Chinese. These lessons of obedience to parental commands, accord well with the fine theories of Chinese philosophy. In practice, filial respect is often maintained with a degree of correctness, worthy of all commendation—though examples of the opposite extreme are numerous. Without pausing here to notice the influence which the proper exercise of this duty has on national character and institutions, we offer our readers a translation of the little book, that they may judge of the models upon which the moral and social feelings of the Chinese youth are fashioned. There is no better way of becoming acquainted with character, either national or individual, than by examining its moulding causes; and if it be true—

‘That as the twig is bent, the tree ’s inclined,’

then, in order to understand the structure and bent of the Chinese mind, we must peruse the books employed to give it ‘its form and features.’ In these examples the child sees an exhibition of those principles which he has been taught to consider as the essence of wisdom; and if he now learns that filial devotion can move the powers of heaven and renovate the hearts of men, no wonder it becomes the basis of his moral and religious code. From the extension of this principle, the worship of ancestors, probably, had its origin. And stories like these tend wonderfully to enforce such superstition. In apology for the ludicrous conduct of some of these renowned worthies, the Chinese say, that they were *common people*, who acted sincerely and honestly according to the best knowledge they possessed; and that they lived, many of them, in very humble circumstances, and in very remote times. The account of their actions, consequently, has upon it the weight of antiquity, without which it would have, comparatively, but little influence. The second paragraph of each story is of a more recent date than the first, which is in prose, while the other is in verse: no attempt, however, has been made to versify in the translation. In the original, also, each story is illustrated with a cut.

NO. 1.

*The filial piety that influenced heaven.*

YU SHUN, the son of Koo Sow, had an exceedingly filial disposition; his father, however, was stupid, his mother perverse, and his younger brother Seäng very conceited. His actions are related in the Shang

Shoo, in the Chung Yung, and in the works of Mencius. Those who speak of him say, that Shun cultivated the hills of Leih (in the province of Shanse), where he had elephants to plough his fields, and birds to weed the grain. So widespread was the renown of his virtue, that the emperor Yaou heard of him, and sent his nine sons to serve him, and gave to him two of his daughters in marriage; and afterwards resigned to him the imperial dignity.

Of all those whose virtue and filial duty deserves to be illustrated, Shun is preëminent; and his example, in obeying his parents, is worthy of being handed down to posterity, through myriads of ages. Once he was in great danger in a well, into which he was commanded by his father to descend, and his brother cast down stones upon him; again he was in a granary, when it was set on fire; but from these, as well as from many other dangers, he escaped unhurt. He fished, burned pottery, ploughed and sowed, with great toil on the hills of Leih. He laboriously performed all these duties, but his parents were not affected, while his brother Seäng became more insolent and overbearing. His parents alledged crimes against him, but Shun could not find that he had done wrong; he loved and revered them, though they did not requite him with affection. His feelings were grieved at these manifold troubles, and with strong crying and tears he invoked heaven. His perfect sincerity was effectual to renovate his family; his parents became pleasant, and his brother more conciliatory and virtuous. Heaven, also, considered his excellency to be great, and regarded him as truly good, thus establishing his reputation so firmly, that it was perpetuated to, and influenced, succeeding ages. Even Confucius is regarded as elevated but a little above Shun; and I would praise and extol them both to coming generations.

## NO. II.

*Affection showed in tasting soups and medicines.*

THE emperor Wän, of the Han dynasty, the third son of his father Kootsoo, was appointed prince over the country of Tae. His own mother Pö was queen-dowager, and Wän was sedulous in his attendance upon her. She was ill for three years, during which time his eyelids did not close, nor was the girdle of his dress unloosed; and she took none of the soups and medicines prepared for her till he had tasted them. This benevolence and filial affection was heard of throughout the empire.

Wän received direction to go and arrange the imperial sacrifices, and requested his mother to accompany him to the royal domains. Morning and evening he visited her in her own apartments, and handed her the fragrant dishes. If the provisions had lost their flavor, he was vexed; and when tasting the medicines he commanded perfect silence. The live-long night his girdle was not loosed, nor for three years were his eyelids closed. By as much as his animal spirits were exhausted, by so much the more did his heart become fixed on the subject of its affection; and for a long time his thoughts were not distracted. Such filial love and virtue so moved upon heaven's kind regard, that it wrought upon his father to confer the throne upon him as his patrimony.

## NO. III.

*Gnawing her figure pained his heart.*

DURING the Chow dynasty there lived a lad named Tsäng Tsan (also called Tsze-yu), who served his mother very dutifully. Tsäng was in the

habit of going to the hills to collect faggots; and once, while he was thus absent, many guests came to his house, towards whom his mother was at a loss how to act. She, while expecting her son who delayed his return, began to gnaw her fingers. Tsäng suddenly felt a pain in his heart, and took up his bundle of faggots in order to return home; and when he saw his mother, he kneeled and begged to know what was the cause of her anxiety. She replied; 'there have been some guests here, who came from a great distance, and I bit my finger in order to arouse you to return to me.'

The faculties of mind and body in both mother and son sprang originally from the same source, and are alike; but in common men this connexion is broken or interrupted, and they are dull and stupid. Those sages, whose nature is heavenly, differ from the rest of mankind; and virtue, as in a breath, permeates their whole souls. At a certain time, when Tsäng was absent to collect faggots, visitors came and knocked at his door in great haste; and as there was no man at home ready to receive them, his mother was much grieved. He had entered the dense fog on the hills and did not know where he was, when his mother leaned against the doorpost, and gnawed her fingers as if she would go in quest of him. Her son in the hills is suddenly seized with a pain in his heart, and quickly takes up his bundle of faggots to return; although distant, he sympathizes with his mother's grief and complaint. The hearts of mother and son are mutually affected; one influencing the other, in the same manner as the amber draws the small straws, and the loadstone attracts the slender needle. From the remotest period, sages have been able to control their dispositions, and in the deepest silence have revolved their actions as in a breath. The moving influence that such minds have on each other, the generality of men cannot understand. The devotedness with which they serve their parents, and the respect with which they cherish them—who can comprehend!

## NO. IV.

*Clad in a single garment he was obedient to his mother.*

DURING the Chow dynasty lived Min Sun (afterwards known as Tsze Heën), who in early life lost his mother. His father subsequently married another wife, who bore him two children, but disliked Min. In winter she clothed him in garments made of rushes, while her own two children wore cotton cloths. Min was employed in driving his father's chariot, and his body was so cold that the rains dropped from his hands, for which carelessness his father chastised him; yet he did not vindicate himself [but bore the injury in silence]. When his father knew the circumstances, he determined to divorce his second wife; but Sun said, 'whilst mother remains, one son is cold; if mother departs, three sons will be destitute.' The father desisted from his purpose; and after this, the mother was led to repentance, and became a good and virtuous parent.

The filial piety of the renowned Shun influenced heaven, whilst that of the Min renovated mankind. If heaven be influenced, all below it will be transformed; if men be renovated, from them will spring a power able to cause their families to become good. In all ages, men have exhibited a great love for their wives; but dutiful children have frequently met with unkindness. Min carefully concealed all his grievances, and refused to indulge any complaint: even while suffering severely from cold and hunger he maintained



his affection unabated. During the long period which he endured this oppressive treatment, his good disposition became manifest; and by his own conduct, he was able to maintain the harmony of the family unimpaired. His father and mother were influenced by his filial devotion; and his brothers joined in extolling his virtues. All his friends and acquaintances, with united voice, celebrated his merits; and the men of his native village joyfully combined to spread the fame of his actions. The memory of his agreeable countenance and pleasing manners was perpetuated to the remotest ages; and his example was in many respects like that of Shun, whose parents were equally perverse.

## NO. V.

*He carried rice for his parents.*

IN the Chow dynasty lived Chung Yew, named also *Tszeloo*, who, because his family was poor, usually ate herbs and coarse pulse; and he also went more than a hundred *le* to procure rice for his parents. Afterwards, when they were dead, he went south to the country of Tsoo, where he was made commander of a hundred companies of chariots; there he became rich, storing up grain in myriads of measures, reclining upon cushions, and eating food served to him in numerous dishes; but sighing, he said, 'although I should now desire to eat coarse herbs and bring rice for my parents, it cannot be!'

'Alas!' said *Tszeloo*, 'although I was a scholar, yet my parents were poor; and how was I to nourish them?' Exhausted he traveled the long road, and cheerfully brought the rice for his parents. Pleasantly he endured the toil, and exerted his utmost strength without any commendation. At that time his lot in life was hard and unfortunate, and he little expected the official honors he afterwards enjoyed. But when his parents were dead, and he had become rich and honorable, enjoying all the luxuries of life, then he was unhappy and discontented; not cheerful as in the days of his poverty, nor happy as when he ministered to his parents' wants.

## NO. VI.

*With sports and embroidered garments he amused his parents.*

IN the Chow dynasty there flourished the venerable *Lae*, who was very obedient and reverential towards his parents, manifesting his dutifulness by exerting himself to provide them with every delicacy. Although upwards of seventy years of age, he declared that he was not yet old; and usually dressed himself in part-colored embroidered garments, and like a child would playfully stand by the side of his parents. He would also take up buckets of water, and try to carry them into the house; but feigning to slip, would fall to the ground, wailing and crying like a child: and all these things he did in order to divert his parents.

IN the country of Tsoo lived *Lae*, who, when so old that he had lost nearly all his teeth, made every effort to rejoice and comfort his parents, constantly endeavoring to gladden their hearts. At times he imitated the playfulness of a little child; and arraying himself in gaudy and variegated clothes, amused them by his strutting and gambols. He would likewise purposely fall on the ground, kicking and wailing to the utmost of his power. His mother was delighted, and manifested her joy in her countenance. Thus did *Lae* forget his age in order to rejoice the hearts of his parents; and affection, harmony,

and joy, prevailed among the family. If this ardent love for his parents had been insincere and constrained, how could it be referred to as worthy of imitation?

## NO. VII.

*With deer's milk he supplied his parents.*

IN the time of the Chow dynasty lived Yen, who possessed a very filial disposition. His father and mother were aged, and both were afflicted with sore eyes, to cure which they desired to have some deer's milk. Yen concealed himself in the skin of a deer, and went deep into the forests, among the herds of deer, to obtain some of their milk for his parents. While in the forests the hunters saw him, and were about shooting at him with their arrows, when Yen disclosed to them his true character, and related the history of his family, with the reasons for his conduct.

Do his parents desire some milk from the deer? He is not deterred by the numerous obstacles in the way of procuring it; but clothing himself in a hairy garment, he goes carefully seeking for it among the multitudes of wild beasts. He closely imitated the cry, *yew, yew*, of the fawns, watching for the tracks of the herds. By this mode he obtained the sweet secretion: he also surprised the hunters whom he met in the deep and lonely forest.

## NO. VIII.

*He sold himself to bury his father.*

DURING the Han dynasty lived Tung Yung, whose family was so very poor, that when his father died he was obliged to sell himself in order to procure money to bury his remains. After this he went to another place to gain the means of redeeming himself; and on his way he met a lady who desired to become his wife, and go with him to his master's residence. She went with Tung, and wove three hundred pieces of silk, which being completed in two months, they returned home; and on the way, having reached the shade of the cassia tree where they before met, the lady bowed and ascended upwards from his sight.

Tung could not endure to behold his father's bones lie exposed, but to bury them, he had not the requisite means. He saw that his household goods were not sufficient, and he said, 'this little body, what is the use of it? If I sell my body, I can redeem it again; and thus can bury my father who will not be dishonored.' His filial piety moved heaven to direct a female, in a super-human form, to come and help him in fulfilling his engagement; she wove three hundred pieces of silk, and thus procured the redemption of a man of truly filial heart.

## NO. IX.

*He hired himself out as a laborer to support his mother.*

IN the time of the Han dynasty lived Keäng Kih, who when young, lost his father, and afterwards lived alone with his mother. Times of commotion arising, which caused them much distress, he took his mother on his back and fled. On the way, he many times met with companies of robbers, who would have compelled him to go with them and become a bandit, but Keäng intreated them with tears to spare him, saying that he had his aged mother with him; and the robbers could not bear to kill him. Altering his course, he came into the

district of Heäpei, extremely impoverished and reduced, where he hired himself out and supported his mother; and such was his diligence that he was always able to supply her with whatever she personally required.

Passing over the hills and wading through the streams, he carried his mother with much difficulty. It was during a year of famine, when all the inhabitants of the land were in confusion from the scarcity of food, and engagements were frequent between the soldiers and banditti, and signal-fires were lighted on the high hills. Keäng was fearful lest the robbers should meet him on the road, and plunder him; and they did seize him, regardless of his cries and tears, and were about to rob him; but when they knew of his filial piety and affection to his mother, they permitted him to proceed. While journeying he was too poor to procure any food beyond the bare necessities of life; and because he could not provide comforts and delicacies for his mother, he was grieved as if it had been his fault. He went and hired himself to labor; with the greatest diligence adhered to his purpose to maintain his mother; and soon the stranger obtained an abundance of food and clothing. This success caused his mother to rejoice, and they were both delighted, she forgetting her former hardships in the joy that filled her bosom.

## NO. X.

*He fanned the pillow and cooled the mat.*

IN the Han dynasty lived Hwang Heäng, who when only nine years old, lost his mother, whom he loved so ardently and remembered so strongly, that all the villagers praised his filial duty. He was employed in the severest toil, and served his father with entire obedience. In summer, when the weather was warm, he fanned and cooled his father's pillow and bed; and in winter, when it was cold and chilly, with his body he warmed the coverlid and mat. The magistrate sent him an honorary banner, as a mark of distinction.

When the heat of summer made it difficult to sleep quietly, the lad knew what would be for the comfort of his venerated parent. Taking a fan he slowly waved it about the silken curtains, and the cool air expanding enveloped and filled the pillows and bed. In winter, when the snow threatened to crush in the roof, and the fierce wind shook the fences, and the cold penetrated to the bones making it hazardous to unloose the girdle, then Heäng warmed his father's bed that he might not fear, because of the cold, to enter the "place of dreams."

## NO. XI.

*The gushing fountain, and the frisking carp.*

IN the Han dynasty lived Keäng She, who served his mother with perfect obedience; and his wife Pang also fulfilled her mother-in-law's commands without the least reluctance. The old lady loved to drink of the water, from the river distant from the cottage six or seven *le*, and Pang was in the habit of going stealthily after it, and handing it to her. She was also fond of carp, and when it was obtained, deeming herself not able to consume alone what her children with great toil and trouble continually prepared for her, usually invited some of the neighbors to feast with her. By the side of the cottage there suddenly gushed out a fountain, the taste of whose waters was like that of the river; and which daily produced two living fishes. These were taken out by Keäng She and prepared for his mother.



The fish from the river were fresh and delicious, and the water was sweet; the mother of Keäng She wished to taste of both daily. Her son went to purchase the fish, and her daughter-in-law to bring the water, as constantly as the revolution of morning and evening did they exert themselves in this arduous labor. Having obtained the fish and water, her countenance brightened up; and laughing, she invited in one of her neighbors to rejoice and partake of them with her. Sitting opposite at the table, together they ate them, she foolishly not even regarding, but totally forgetting, her son and daughter, who with so much trouble had prepared them for her. Heaven compassionated these two filial children, and employed its divine power to assist them; sending a spirit to strike the earth with an ax, and caused a perennial spring to bubble forth. The taste of the water from the fountain was like that from the river, and a pair of fish continually frisked about in it, which henceforth Keäng She took out for their sustenance; nor was there any fear of the supply failing. To procure the fish, now no money was requisite: to obtain the water, no long and weary walk was to be taken. It was as if the productions of this river and of the water were transferred into the midst of the cottage; and Keäng She could support his family with ease for many years.

## NO. XII.

*He carved wood and served his parents.*

DURING the Han dynasty lived Ting Lan, whose parents both died when he was young, before he could obey and support them; and he reflected that for all the trouble and anxiety he had caused them, no recompense had yet been given. He then carved wooden images of his parents, and served them as if they had been alive. For a long time his wife would not reverence them; but one day, taking a bodkin, she in derision pricked their fingers. Blood immediately flowed from the wound; and seeing Ting coming, the images wept. He examined into the circumstances, and forthwith divorced his wife.

He remembers his parents, but cannot see them; he carved wood to represent their persons. He believes that their spirits are now the same as when they were alive, and his quietless heart trusts that their manes have entered the carved images. He cannot rest until he has made their statues, so strong is his desire to nourish and reverence them. He now reveres them although dead, as if they were alive; and hopes that they will condescend to inhabit his ancestral hall.

## NO. XIII.

*For his mother's sake he buried his child.*

IN the days of the Han dynasty lived Kõ Keu, who was very poor. He had one child three years old; and such was his poverty that his mother usually divided her portion of food with this little one. Kõ says to his wife, "we are so poor that our mother cannot be supported, for the child divides with her the portion of food that belongs to her. Why not bury this child? Another child may be born to us, but a mother once gone will never return." His wife did not venture to object to the proposal; and Kõ immediately digs a hole of about three cubits deep, when suddenly he lights upon a pot of gold, and on the metal reads the following inscription: "heaven bestows this treasure upon Kõ Keu, the dutiful son; the magistrate may not seize it, nor shall the neighbors take it from him."

What a foolish action, that the sage Kō should be willing to bury his own child! Fearing that his mother should not have enough to eat, he is willing to resign his child to death; but when it is dead, what relief will there be for the grief of its affectionate grandmother? When a multiplicity of cares come at some future time, who then will there be to manage them, if the child is dead? But at this time, the reflection that his mother would be in want filled his breast with grief; and he had no time to think of the future when he would be childless. Heaven having given him a dutiful mind, caused him to take a light hoe to dig the earth. Together Kō and his wife went, sorrowing and distressed by the way, until they came to a very hilly place, where they stopped. Having dug into the ground, suddenly a gleam of light shot forth, and the pot of yellow gold, which heaven had deposited there was seen. Taking it up, with ecstasy they clasped their child in their arms, and returned home; for now they had sufficient to support their whole family in plenty.

## NO. XIV.

*He seized the tiger and saved his father.*

IN the Han dynasty lived Yang Heäng, a lad of fourteen years, who was in the habit of following his father to the fields to cut grain. Once a tiger seized his father, and was slowly carrying him off, when Yang, although he had no iron weapon in his hand, anxious for his father and forgetting himself, quickly ran forward and seized the tiger by the neck. The beast let the prey fall from his teeth and fled, and Yang's father was thus saved from injury and death.

A tiger suddenly appears in the borders of the field, and seizes the man as lightly as he catches a sheep, and drags him off. Yang Heäng, seeing the sudden jeopardy of his father, was vexed that he had no weapon with an iron head; but being strongly excited, and his feelings roused, he ran forward in the path, crying with a loud voice, and grasped the tiger by the neck. The frightened animal fled, nor stopped in its rapid course till it reached the high hills. Yang then, in a gentle manner, raised his father up, and led him home, endeavoring to sooth his mind and dispel his fears; and also presented him the golden wine-cup. Among the great number of sages whose reputations are famous, how few of them have been devoted and filial at the hazard of their lives! But this lad, quite young and fair, as soon as he saw his father's danger, risked his own life: surely his fame will spread throughout the country. We have heard of the lady Te Ying, who saved her father from banishment; and of young Tsou Go, who lost her life in endeavoring to rescue her father from drowning; and I think that Yang Heäng will form a trio with them, and the three be celebrated in the same ode.

## NO. XV.

*He collected mulberries to support his mother.*

DURING the Han dynasty lived Tsae Shun, whose father died when he was young, and who served his mother very dutifully. It happened that, during the troubles of the times, when Wangmang was plotting to usurp the throne, there were years of scarcity, in which he could not procure food, and Tsae was compelled to gather mulberries, which he assorted, putting them into two vessels. The red-eyebrowed robber saw him and inquired why he did thus. Tsae replied, 'the black and ripe berries I give to my mother, while the yellow and unripe ones I eat myself.' The bandit admired his filial affec-

tion, and rewarded him with three measures of white rice, with a leg of an ox.

Anxious and fearful he seeks for food; unremitting in his exertions, he takes up his baskets, and wends his way to the distant forest, and penetrated into the thickets, where he finds many mulberry trees. His hunger now has something to satisfy its cravings; he also remembers his mother, and that he must carry some to her. The ripe and unripe berries he does not put together, but divides them, so that mother and son can each have their proper portion. The chieftain heard of his conduct, and highly praised him; conferring a gift upon him, and speaking of his filial piety to all around. Taking up his rice and flesh, Tsae returned home to his mother with the provision; and in joy they even forgot that the year was one of dearth.

## NO. XVI.

*He laid up the oranges for his mother.*

LUH TSEIH, a lad six years old, who lived in the time of Han, and in the district of Kewkeäng, once met the celebrated general Yuen Shuh, who gave him a few oranges. Two of them the lad put in his bosom, and when turning to thank the giver, they fell out on the ground; which the general seeing, says, 'why does my young friend, who is now a guest, put the fruit away in his bosom?' The youth bowing replies, 'my mother is very fond of oranges, and I wished, when I returned home, to present them to her.' At this answer, Yuen was much astonished.

On account of his love for his parent, he would not first taste the present of fruit, but put into his sleeve to carry home what was so fragrant and luscious. I think that when he saw his mother, her pleasant countenance must have gladdened, for the fruit filled his bosom, and regaled all who came near him. Luh, although so young, had the true heavenly disposition; even in the small matter of an orange he did not forget his parent's wishes. Many children are perhaps like this lad, and those who requite their parents for the care bestowed on them, we hope, are not few.

## NO. XVII.

*On hearing the thunder he wept at the tomb.*

In the country of Wei, lived Wang Low, a very dutiful child; whose mother, when alive, was much afraid of thunder. After her death, her grave was dug in the hilly forest; and whenever it blew and rained furiously, and Wang heard the sound of the chariot of the goddess Hoheäng rolling and thundering along, immediately he hastened to the grave, and reverently kneeling, with tears besought her, saying, 'Low is here, dear mother, do not be alarmed.' And afterwards, whenever he read in the book of odes, this sentence; 'children should have deep and ardent affection for their parents, who have endured so much anxiety in nourishing them,' the tears flowed abundantly at the recollection of his mother.

Suddenly do the black clouds rise from the wilderness, whirled by the wind; he hears the distant mutterings of the thunder from the southern hills. Heedless of the rain, he hastily travels over the rugged path, leading to the tomb, and as he goes round the grave his tones of grief and intreaty are heard. The roaring of the dreadful thunder affrights the ears of men — one clap following another in quick succession. If his kind mother, when alive, always



dreaded the voice of heaven's majesty, how much more will she now when lying alone in the depths of the wild forest! If Low was with his mother, he knew she used to be quieted thereby; and he thinks that if in the green hills she has a companion, she will not be terrified. Afterwards, being successful, he refused to take the duties of an officer under the emperor Szema, because he wished frequently to go and visit the grave of his parent. And when he was going and returning from it, he would weep at the recollection of his mother; and ask himself, 'if I have not yet recompensed the care and trouble my mother endured for me, what more can I do!' And to this day, whenever scholars read the pages of the Luh Gō, they remember how tears bedewed the cheeks of Wang Low.

## NO. XVIII.

*He wept to the bamboos, and shoots sprung up.*

MǎNG 'Tsong, who lived in the Tsin dynasty, when young lost his father. His mother was very sick; and one winter's day she longed to taste a soup made of bamboo sprouts, but Mǎng could not procure any. At last he went into the grove of bamboos, clasped the trees with his hands, and wept bitterly. His filial affection moved nature, and the ground slowly opened, sending forth several shoots, which he gathered and carried home. He made a soup with them, of which his mother ate and immediately recovered from her malady.

In winter, when the forests are unsightly and bare, and the bamboos sombre and gloomy, for plants to send forth their branches is surprising, and what would not commonly be expected. But it is impossible to erase the true filial nature from men who have it; although senseless and ignorant people, not understanding its power, ridicule them, calling them mad. The young Mǎng 'Tsong, dutifully served his mother, and morning and evening waited on her to receive her instructions. His mother was sick, and desired the delicacy of a soup made of bamboo sprouts; but in dreary winter, nature had her expected products still concealed. With anxious haste he goes to the cheerless forest, which he enters, seeking for them; but not finding the sprouts, he supplicates the bamboos with tears. One petition from his inmost heart ascended to the threshold of heaven, and the deities were delighted, laughing with pleasure. A miracle is wrought, the ordinary course of nature is reversed, and suddenly the pearly shoots appear in the forest.

## NO. XIX.

*He slept on the ice to procure the carp.*

DURING the Tsin dynasty lived Wang Tseäng, who early lost his mother, and his stepmother Choo had no affection for him. His father, also, hearing many evil reports against him, in course of time ceased to regard him with kindness. His mother was in the habit of eating fresh fish at her meals, but winter coming, the ice bound up the rivers. Wang unloosed his clothes, and went to sleep on the ice in order to seek them; when suddenly the ice opened of itself, and a brace of carp jumped out, which he took up and carried to his mother. The villagers, hearing of the occurrence, were surprised, and admired one whose filial duty had induced such an unusual thing.

The river is firmly bound up by ice, and the fish are hidden in their deep retreats. Perturbed and anxious, Wang goes out to seek the fish, apparently forgetting that it was winter. His determination is irrevocable, and although it is at the risk of his life, he will go. He was not dismayed at the coldness of

the snow, nor terrified at the fierceness of the winds. Even the wicked spirits were intimidated from injuring him, and durst not molest him. If metals and stones can be opened, shall ice be considered too difficult to rive? The frisking fish came upon the surface of the water, obedient to the hand of him who would take them out. A thousand ages cannot efface [the remembrance of] the crack in the ice, nor obliterate the fragrant traces of so worthy an action.

## NO. XX.

*Woo Mäng fed the mosquitoes.*

Woo Mäng, a lad eight years of age, who lived under the Tsin dynasty, was very dutiful to his parents. They were so poor that they could not afford to furnish their beds with mosquito-curtains; and every summer's night, myriads of mosquitoes attacked them unrestrainedly, feasting upon their flesh and blood. Although there were so many, yet Woo would not drive them away, lest they should go to his parents, and annoy them. Such was his affection for his parents!

The buzzing of the mosquitoes sounds like *ying, ying*, and their united hum is almost equal to thunder. His tired parents are reclining on their bed, their countenances already sunk in slumber. Legions of mosquitoes fiercely attack them, alternately retreating and advancing. The insects disturb the dreaming sleepers, and annoyed they tumble from side to side. Woo sees them sucking his parents' blood, which causes his heart to grieve; his flesh, he thinks, can easily be pierced, but that of his parents is hard to penetrate. Lying on the bed, he threw off his clothes, and soon feeling the pain of their attacks, he says; 'I have no dread of you, nor have you any reason to fear me; although I have a fan I will not use it, nor will I strike you with my hand. I will lie very quietly, and let you gorge to the full.'

## NO. XXI.

*He tasted ordure, and his heart was grieved.*

IN the southern Tse country lived Yu Keënlow, who was a magistrate over the district of Looling. He had not been in office ten days, when he was suddenly alarmed with a great distress of mind, accompanied with a violent perspiration, on which he immediately resigned his office, and returned home. When he arrived he found that his father had been sick two days. The physician said, that he could know whether the patient would be better or worse by his stools, which, if bitter, would indicate a favorable turn. Yu made the experiment and found them sweet, which grieved his inmost heart; and in the evening he prostrated himself before the god of the north star, imploring that he might die instead of his father.

The blood and spirits of father and son are originally alike; and consequently the filial heart of the son would be impelled to keep their mutual harmony complete. The scholar Yu had been in office about ten days, when he suddenly felt a pain in his heart as if it was lost. He immediately resigned his office, and hastily returned to his native village; and so intent was he to reach home that he traveled early and late, often forgetting to stop and refresh himself. When he had arrived, he found that his father had become sick and weak, had already retired to his bed. He called in the physicians, and intreated them to cure the malady. They replied, the disease is a very severe one, and from the pulse alone we cannot determine the result; but if

the patient's stools are tasted, we can know whether to expect life or death. Yu did not hesitate to make the experiment; for if bitter, then they would be to him like the most fragrant dishes; but if sweet, what would restrain the tears from descending in streams! Where can we find a person who has the elixir of life? He even desires that his own life may be shortened, so that his father's may be lengthened. He seeks a lonely place, and pours out his supplications to heaven.

## NO. XXII.

*She suckled her mother-in-law unceasingly.*

DURING the Tang dynasty, the grandmother of Tsuy Shannan, lady Tang, lived with her mother-in-law, Changsun, who was so aged that all her teeth were lost. This honorable lady every day carefully made her toilet, and went into her aged relative's apartment, and suckled her; by which means, the old lady's life and strength were prolonged many years, although she could not eat so much as a grain of rice. One day she was taken sick, and calling all her descendants around her, she said, 'Hearken! I have no means of recompensing the virtue of my daughter-in-law, but I request that the wives of all my children will serve her with the same affection and respect that she has shown to me.'

It was not a very arduous labor to suckle her mother-in-law, but it was difficult to do it respectfully for so long a time, observe all decorum for so many years, and not grow remiss. Her actions may be classed with those of sages and illustrious men. Praiseworthy obedience! Her aged relative was as helpless, from being unable to eat her meals, as though she had been sick, but by suckling, her life was prolonged. Morning and evening the lady waits on her in her chamber, and her conduct is always marked with strict propriety. Each time the breast is given, Tang's respect and reverence increases, nor does she ever affect the lightness with which she nurses her own child. Till extreme old age, Changsun is thus nourished, and she is so affected by her kindness that she speaks the praises of Tang to every one she meets. And when about to die, she thus left her final commands; 'I wish all my children and grandchildren to be as exemplary as my daughter-in-law has been, and recompense her with the same fidelity and kindness that she has shown to me.'

## NO. XXIII.

*He resigned his office to seek his mother.*

IN the Sung dynasty lived Choo Showchang, whose mother Lew, when he was seven years of age, because she was hated by his father's wife, left the family; and mother and son did not see each other for about fifty years. It was during the reign of Shiutsung, that Choo resigned his official station and went into the Tsin country, and there made an engagement with his family, 'that he would not return until he had found his mother.' He then traveled into Tungchow, where he discovered his mother, who at that time was aged upwards of seventy years.

Thus Choo exclaimed: 'I have a mother, but alas! separated, we abide in different villages. It was not the freewill of my mother which led her thus to forsake her son, but the envious mistress compelled her to go. Without a mother on whom shall I rely, and to whom pour out my sorrows and



cares? Now I am grown older, and have become an officer, but as yet I have not been able to recompense the kindness of my parent. In what place, among all the countries under heaven, does she live? I am determined to resign my office, and seek her abode, not deterred at the trouble of the search. To effect it, I will part from my family, and no longer be a companion with them; I will not return till I find my mother, and they need not wait in expectation of me.' Heaven directed his way, and he came into Tungchow, where she resided. When the mother and son met each other, joy and grief together arose; for they had been separated for fifty years, mourning because they were so far apart. But now in one hour, all their long accumulated griefs were disburthened, and joy and gladness filled their hearts. Choo possesses the true heavenly disposition, and honors and riches cannot destroy his affection for his mother. He is more worthy of being praised than Wangling or Hwǎ theaou.

## NO. XXIV.

*He washed his mother's utensils.*

IN the reign of Yuenyew of the Sung dynasty, Hwang Tingkeèn filled the office of prefect. He was of a very dutiful disposition, and although he was honorable and renowned, yet he received his mother's commands with the utmost deference. Every day he cleaned her utensils with his own hands; nor for one moment did he ever omit performing the duties of a filial son.

Well written poetry flows along like rills meandering among the hills and vallies! This instance of a filial heart has not yet been brought into much notice. Daily he washed his parent's furniture; and both she who dwelt in the curtained room (his mother), and he who remained in the hall (his father), strove to express the merits of their son. It would be difficult to find another child that would have done so; all would be dilatory and unwilling, and where shall we meet another who would perform such drudgery themselves with alacrity and pleasure? Although elevated to an honorable office, he does not hesitate to perform these troublesome and minute duties, for he loves his parents: how can we suppose that he will change from what he was when young and unhonored!

ART. VI. *A dictionary of the Hok-kèèn dialect of the Chinese language, according to the reading and colloquial idioms, containing about 12,000 characters.* By W. H. Medhurst, Batavia.

THE character of this work is very faithfully described in the author's preface, which we quote: we give first, however, a dedicatory note, and an advertisement—both of which are necessary to explain the manner in which the work has been carried through the press. Our friends in Europe and America can have but an imperfect idea of the difficulties, which have here hitherto impeded the publication of philological and other works in any way connected with the Chinese. The dictionary contains 860 quarto pages, exclusive of 64, which are

occupied with prefatory and introductory remarks: among the latter are historical and statistical accounts of the province of Fuhkèèn, with remarks on the dialect of its inhabitants. We have no room in our present number for any observations on these papers, but will return to them at another time. The dedicatory note, advertisement, and preface, come in the following order.

*Dedicatory note.*

To the Court of Directors of the honorable East India Company, and to the Select Committee for the management of their affairs in China, under whose patronage, and by whose liberality, the following work is printed, it is now most respectfully inscribed by their much obliged, and most humble servant,

Batavia, July 29th, 1831.

THE AUTHOR.

*Advertisement.*

In the absence of the author of this dictionary, a note explanatory of the delay in its publication seems necessary. The printing of it was commenced at the press of the honorable East India Company in 1831, and continued with some interruptions until their charter expired in April, 1834, when the work stopped at the 320th page. It remained untouched until December, 1835, when Mr. Medhurst, being in China, circulated a subscription paper to procure funds to complete the printing, and obtained upwards of one hundred names. Messrs. Olyphant and Co. of Canton advanced the necessary funds on the guaranty of this subscription, and the printing was immediately resumed the Company having loaned the use of their font of Chinese types for the purpose. It is probable that the student will discover some errors in the work, but at present, a full table of errata cannot be made out. The following, however, have been noticed. \* \* \* Some errors in marking the tones, and in distinguishing the reading sounds from the colloquial, may also be found; but when the circumstances attending the printing of the work are considered, it is hoped these imperfections will not be severely criticised.

Macao, June 1st, 1837.

S. WELLS WILLIAMS.

*Preface.*

After the numerous and elaborate works on Chinese philology already before the public, the presentation of a new one would seem almost to need an apology, were it not that the object of the present dictionary is not so much to elucidate the Chinese language generally, as that of one of its dialects in particular. Previous efforts have been confined to the mandarin or court dialect, with the exception of a Canton vocabulary published in the 1828, and (so far as the author's information extends) nothing has yet been done to elucidate the Hok-kèèn or Emoey tongue.

The mandarin tongue is partially understood throughout the whole empire, by the better informed part of the inhabitants, and, in some central districts, it is said to be the current language of the people; but, in the southern provinces, the vulgar dialects differ more or less from the court language, and in Hok-kèèn, where the difference is most marked, the cultivation of the mandarin tongue is less general. The author, having never visited China, has had little opportunity of conversing with the higher ranks of the Chinese, but from a constant intercourse with the middling and lower classes who emigrate to the eastern islands, his uniform experience for the last fourteen years has

been, that not one man in five hundred knows any thing of the mandarin tongue, or can carry on a conversation of more than ten words in it. In Hok-kèèn, a doctor, a fortune-teller, a stage-player, or a police officer may sometimes be met with, who having traveled into other provinces, or been employed about government offices, will perhaps be able to converse a little in the court dialect; but, in most cases, the people are totally unacquainted with it, and never think of studying it till, having succeeded at the literary examination, and got a prospect of preferment or employment, they go to a regular school for the study of the mandarin, and acquire it almost as they would a new language. Indeed, instances have been known of literary graduates of considerable standing, giving up the prospect of government situations, rather than take the trouble of studying the court dialect.

Not only does the mandarin tongue differ from the vulgar idioms, but these provincial dialects differ considerably from each other, so that an inhabitant of Hok-kèèn will not be able to understand a native of Canton,—and the author has frequently had occasion to interpret for two Chinese from adjoining provinces, who could not understand each other. Even in the same province, the difference of dialect is sometimes so great, that people divided by a mountain, a river, or twenty miles of country, are by no means intelligible to each other. In the ten counties of Hok-kèèn, there are certainly as many different dialects, and if the same obtains throughout every one of the eighteen provinces of China, the different dialects in the empire will be nearly two hundred.

A person who contemplates learning the Chinese language, without much prospect of verbal intercourse with the people, or who will be generally conversant with the higher classes and government officers, throughout all the provinces, would certainly do well to study the mandarin dialect; but he whose intercourse will probably be confined to one district, and who will have to do with the great mass of the people residing in it, would do better to study the vulgar dialect of that particular place.

The author, on commencing the study of Chinese, attended solely to the mandarin, but, finding that it was not understood by the mass of emigrants in the Malayan archipelago, he turned his attention, in the year 1818, to the Hok-kèèn dialect. In 1820, a small vocabulary was drawn up, and a few sheets of it printed at Malacca; in 1823, this work was enlarged, and sent to Singapore, to be printed under the patronage of the Singapore Institution, the Committee of which offered to publish it at their own expense. The affairs of that institution, however, not having prospered, the manuscript lay untouched for several years, was since sent to Malacca and Penang, and, in the year 1829, came back untouched into the author's hands. Considerable advancement having in the mean time been made in the knowledge of the language, and the Select Committee for managing the affairs of the Honorable East India Company in China, having generously offered to bring the work through the press, the author under-



took to recompose it entirely, to enlarge it by the addition of several thousand characters, and to illustrate the meaning of each principal word by a quotation from some respectable Chinese author:

The present work is founded on a native dictionary of the Hok-kèèn dialect, published in the year 1818, called the *sip gnoé yim*, or "fifteen sounds," which contains both the reading and colloquial idioms, with the sounds and tones very accurately defined. The inhabitants of Hok-kèèn have a method of expressing themselves in common conversation, very different from the style in which their books are written; and this variation appears, not only in the substitution of more easy and familiar words for the abstruse and difficult terms used in books, but also in the inflection and alteration of even common words, giving them sometimes a nasal or contracted termination, and sometimes completely changing their sound and tone. This has given rise to the distinction between the reading and colloquial forms of speech, which, in the native dictionaries, are distinguished, by having the former printed in red, and the latter in black ink; while the same is attempted to be marked in the following work, by putting the colloquial in italics, and printing the reading idiom in Roman letters.

The Chinese have a method of spelling their words, by dividing them into initials and finals, and taking the initial of one word and the final of another, they form a third by the conjunction. In the native dictionary above alluded to, fifteen initials (hence the name) and fifty finals are employed, to express all the possible variations in sound, of which the Hok-kèèn dialect is capable. These initials and finals are hereafter described, and attempted to be expressed in European letters; the system of orthography which has been adopted to elucidate these sounds may not possibly be the best, and no doubt they would be differently expressed by others; but whatever may be the faults or deficiencies of his system, the author flatters himself that it is uniform, and that any given word will be found to bear the same orthography throughout the work. Walker's and Sheridan's pronouncing dictionaries have been consulted, but it was found impossible to adopt their systems in every instance, as the Hok-kèèn dialect contains sounds, which neither of those orthoëpists had ever occasion to illustrate. The nasals, in particular, can be accurately expressed by no possible system of European orthography, and if twenty people had to define them, they would no doubt write them in as many different ways; the author has therefore adopted that mode of spelling which appeared to him the best, following, in most instances the orthography of Dr. Morrison, in his dictionary of the mandarin tongue, where the sounds at all resemble each other;—and having once adopted it, he has found it necessary to adhere to the same throughout the work, in order to prevent mistakes and confusion.

In addition to the sounds formed by the junction of the fifteen initials and fifty finals, the inhabitants of Hok-kèèn have a method of multiplying their few monosyllables, by the application of various tones, which, while the word retains the same form of spelling pro-

duce an alteration of the intonation, by a variation of the accent. Respecting these tones of the Chinese language, some difference of opinion has obtained; and while some have considered them of the first importance, others have paid them little or no attention. The author inclines decidedly to the former opinion; having found, from uniform experience, that without strict attention to the tones, it is impossible for a person to make himself understood in Hok-kèèn. Chinese children, as soon as they begin to speak, learn the tones, as speedily as they do the sounds themselves, and the poorest people invariably observe the minutest regard to the tones; so that the author has never heard a real native of Hok-kèèn make the slightest mistake in the tones, even in the hurried conversation of common life. Indeed, a Chinese is more likely to make a mistake in the orthography than in the accent of a word, and when charged with pronouncing *tëem* instead of *lëem*, will defend himself, by saying that, at any rate, the words are in the same tone, and therefore there cannot be much difference between them. A horse in Hok-kèèn is *báy*, in the upper tone, with an acute accent, but the Chinese, in speaking of a horse, would as soon think of changing the orthography into *báng*, as of altering the accent into *báy*, which is in the lower even tone, with a circumflex over it. In the native dictionary which is made the basis of the present work, the tones are most particularly defined, and the arrangement of each section is more according to the tone than the orthography; for instance, the first section contains all the words of the even tone, under a certain final, as connected with the different initials, and not a single upper tone is brought forward, till all the even tones of that final are given; the second section then contains all the words under the upper tone of the same final, and so on; so that *kwun* in the even tone will be found under one section, and *kwún*, in the upper tone under another. This arrangement, in which the accent is regarded more than the spelling, is peculiar to the Chinese, and shows what great stress they lay on a difference of tone, even more so than on a difference of orthography. In the following pages, this arrangement has been reversed, and the words are classed according to their alphabetical order, yet the author has endeavored to mark, in every instance, the peculiar tone to be affixed to each word, and that not only in the words placed for reference at the head of each line, but also in the examples adduced; so that, with the exception of typographical errors, each word will be found to have, not only the same mode of spelling, but also a uniform intonation, throughout the book.

It is possible that, in the meaning given to each particular word, some dissimilarity may be observed between the present work and the dictionary published by Dr. Morrison; if such should be the case, the author would not be understood as intentionally differing from his indefatigable predecessor, whose elaborate work he has seldom or ever consulted for the meaning of words; but, having followed an entirely independent authority, and having adopted the meanings assigned in native dictionaries, and illustrated in the quotations referred

to, it is not unlikely but some trifling discrepancy may arise. Fewer meaning may also be found in this, than in the Doctor's work; but it must be remembered, that the present undertaking is on a much smaller scale than the preceding one, and to have given all the meanings of each word, and proofs of their being used in every several sense, from Chinese authors, would have swelled this dictionary to too great a size, particularly as it is designed to illustrate, not so much the language, as a single dialect of it. However, the most common and approved sense of each word is generally given.

The quotations adduced are most of them from Chinese authors of the best reputation, viz., from the Five Classics, the Four Books, authentic histories, and approved odes, being generally the same which are quoted in the imperial dictionary, under the characters referred to. A few vulgar phrases may be found here and there, and some quotations from novels and unauthorized productions; but good authors, however ancient, have generally been preferred, both as being held in greater respect among the Chinese themselves, and as giving the most approved sense of the characters in question. It may be that the author has mistaken the meaning of some passages, and has awkwardly expressed the sense of others, while published translations of the works quoted from may be brought, in triumphant proof of alleged ignorance or carelessness;—but it must be remembered, that a person giving the sense of an isolated passage is very likely to express himself differently from one who translates the book in detail; and that some variation or amplification is indeed necessary in a quotation, in order to give the reader a correct idea of the sentence, which would be less requisite where the passage stood in its proper connection. If it be asked,—why not give sentences from modern authors, or examples of every-day conversation, in illustration of each character? The answer may be, that there are no modern authors of any reputation, but what are built upon, and imitators of ancient writings; and to manufacture sentences for the occasion would be liable to this very serious objection, that such sentences may or may not be good Chinese, according to the proficiency or unskillfulness of the compiler; and to adduce ungrammatical or un-idiomatical sentences in elucidation, would be to lead the mind astray, and to retard, instead of promote the progress of the student. Should the author be spared to compose the second part of this dictionary, viz., the English and Chinese, it is his intention to adduce, under each important word, a phrase from some English author and to give the sense of it in Chinese; by which means the student will be enabled to judge of the familiar way of writing and speaking Chinese, and of the method of rendering English composition into it.

For the short historical and statistical account of Hok-kèèn, the author is indebted to Chinese histories and geographical works, to Malte Brun's *Universal Geography*, and to an account of the Dutch embassy to Hok-kèèn in the seventeenth century. These productions are most of them old, yet, as China remains long stationary, the present state of the province differs perhaps little from what it was



formerly. In estimating the population of Hok-kèèn, a different opinion is hazarded from what Dr. Morrison has given, in his view of China for philological purposes; it is however proposed with diffidence, and not without being substantiated by two independent authorities. Hok-kèèn contains ten counties, of which only one, viz., Chëangchew, near the port of Emoey, is the identical spot where the dialect illustrated in this dictionary is spoken in its purity; in the adjoining county to the east, viz., Chwânchew, the dialect differs very little; and in the neighboring county on the opposite side, viz., Tëâouchew, in the province of Canton, the dialect differs a little more, but still the inhabitants of each district are mutually intelligible to each other. Of the dialects of the northern counties, of T'hengchew, and Yëên-pêng, as well as of the northeastern counties of Hinhwà, and Hokchew, the author is unable to speak with any degree of decision.

For any typographical errors, which may creep in during the execution of the work, the author hopes for the indulgence of the public, as the work being printed at the distance of nearly two thousand miles from his place of abode, it is impossible for him to correct the sheets as they are put to press, or to mark out any errors which might have inadvertently dropped from his pen in the composition. To the Rev. Dr. Morrison and his son, who have kindly undertaken the revision of the proofs, the author would express his unfeigned obligations, and his earnest hopes that they may succeed, in the difficult task of reading and comparing the very minute distinctions, of accent as well as sound, which the author has found it necessary to employ in the work, and that they may send it forth to the public, as correct as his best wishes could desire.

To the Director of the Honorable East India Company, and to the gentlemen of the Select Committee for the management of their affairs in China, the author acknowledges himself as under great and manifold obligations, for their kind notice and patronage of the work, and for their munificent liberality, in printing it, free of expense, at their own press in China.

May the present feeble undertaking be rendered eminently serviceable in the promotion of Chinese literature, and may students of the language, whether for civil or religious purposes, derive essential benefit therefrom! and to that God who has granted health for the undertaking, and ability to bring it to a conclusion, shall be all the glory.

Batavia, July 29th, 1831.

W. H. M.

ART. VII. *A narrative of the loss of a Chinese vessel, bound to Batavia with 1600 persons on board, of whom 198 were saved by the English ship Indiana, commanded by lieutenant Pearl of the royal navy.*

WITHIN a few years there have been several instances of Chinese being saved from shipwrecks by foreigners. Probably the case here noticed is well known to some of our readers, though we doubt if it has received the consideration which it merits, and will receive when more extensively known. The narrative is interesting in itself: at one point, it presents in wide contrast the respective influences of Christian philanthropy and pagan coldheartedness, as excited by human suffering: by the people of the *Indiana* every effort was made to save the sinking sufferers, while by the crew of a native vessel they were carelessly forsaken. Every one who reads the narrative must, we think, commend the conduct of lieutenant Pearl; and wish, if ever placed in similar circumstances, to be equally active and successful. In such a crisis, gold and silver and merchandise are freely sacrificed for the recovery of human life. The loss sustained in the present instance was considerable, amounting to something more than \$40,000; and though more than fifteen years have since passed, no reparation seems to have been made. At that time lieutenant Pearl was commander and sole owner of the *Indiana*, a ship of 368 tons, bound from Bengal to Borneo. In a letter dated Liverpool, 18th June, 1836, addressed to a gentleman now in Canton, lieutenant Pearl, after alluding to the necessary deviation from his course, says, "I eventually lost eleven thousand pounds, on the prime cost of my cargo, besides all the expenses attendant thereon, which I never recovered in commerce, nor have I ever received any pecuniary return or consideration." In April 1835, he addressed a petition to the Chinese government on the subject; and lord Palmerston sent a communication, about the same time, to the British superintendents here, that they might bring the case to notice.—These particulars precede the narrative in a pamphlet, recently published from the office of the Canton Register. We do not suppose that the Chinese government will do any thing to requite those who have saved such of its subjects as have been so undutiful as to leave their country: something, however, ought to be expected from wealthy individuals if the case is duly presented to their consideration. We do not know what has been done; it might be well to have the whole narrative published and widely circulated in Chinese. Lieutenant Pearl's loss ought certainly to be repaired; and if the case is brought to the notice of his countrymen and other foreigners here, at the straits of Singapore, and in India, those who have the means will, no doubt, gladly share with him the loss, occasioned by his arduous and benevolent conduct on the 7th and 8th of February, 1822. The following is his narrative.

“ On Thursday the 7th February, 1822, at half past seven o'clock in the morning, wind northwest, dark squally weather with rain and a heavy sea, on the east part of Gaspar island, bearing N.W. by N.  $4\frac{1}{2}$  miles, observed at some distance from the point, what we supposed to be rocks above water; on our approach, they proved to be pieces of wreck, consisting of planks, boxes, bundles of umbrellas, bamboos, and various other species of floating substance, separated from each other at short distances, and most of the pieces with one or two persons holding to them, and few large pieces with from four to six persons. Immediately hove the ship to, and sent all the boats with the officers and best seamen of the ship, to do their utmost to save the perishing people, but to refrain from taking anything else into the boats. Got the ship as near as possible into the middle of the floats, the boats using every exertion in getting the unfortunate men into them, and bringing them to the ship; in which great difficulty was experienced from the wind and high sea. At quarter past 9 o'clock A. M., a violent squall of wind and rain obliged us to take in all sail, found the ship and people on the floats drifting fast to leeward of the island, and towards a reef on which were heavy breakers. Anchored in 25 fathoms with the chain cable. Veered the boats on each quarter of the ship with 200 fathoms of line: officers and crews in them using every possible means to pick up the sufferers as they neared them, and likewise to get them to the ship: every person on board employed heaving ropes to the sufferers on the floats as they neared the ship: many of them from the violence of the wind and sea forced from their holds on the floats and sunk to rise no more, without any possibility of our being able to render them the least assistance; many, after getting hold of the ropes from their exhausted state, forced from their holds and were drowned; and many drifted past the ship and boats without any human possibility of our rendering them the least aid, and must soon have terminated their sufferings in the breakers. At 11, the weather moderated so as to enable the captain to send the boats to rescue a few persons that were holding to floats to the eastward and westward of the ship, each person holding to a separate piece. At noon the boats returned, having succeeded with great danger and difficulty in rescuing all that were seen, amounting to twelve. Mustered all the unfortunate people saved, which we found amounted to ninety-five Chinese, and from their signs supposed them to be from a junk or vessel wrecked on the weather side of the island. Nearly all the unfortunate men being perfectly naked—having stripped off their clothes to support themselves in the water—supplied them all with clothes and cloth from the cargo, and administered every kind of refreshment it was proper for them to receive in their weak and exhausted state.

“ At one P. M. sent the boats with the officers to proceed round the island, and to endeavor to save all the sufferers that could be seen. At sunset the boats returned, after having with much labour rowed round the island. Many of the unfortunate Chinese were discovered on the rocks at the northwest part of the island; but from the heavy sea the boats could not approach to take them off. Made signs to



them that the boats would return, and to others on the shore to endeavor to get to the lee side of the island, the officers then landed at the lee point of it, and there took into the boats as many as they could with safety, amounting to forty-five, many of them perfectly naked, cut, and bruised, in a most shocking manner by the rocks, when they were washed on shore by the heavy sea. One of the unfortunate persons named *Baba Chy*, being a native of Batavia, returning to his father from China (where he had been for his education), speaking the Malayan language, enabled the officers to convey their wishes to the rest of the sufferers, who could not then be taken into the boats; by which means their fears were quieted, as they felt assured they would all be rescued from their awful situation. No fresh water having been discovered on the island, all that the boats had was distributed to those left on the island.

“The wind at dark having increased to a violent gale, with a high sea from the northwest, hoisted in the boats for the night; and the captain personally, assisted by the officers, administered every possible comfort to the unfortunate sufferers, and cleaned and dressed the bruised and wounded. The captain was now enabled to ascertain from *Baba Chy*, the person brought off from the shore, that the unfortunate Chinese were a part of the crew and passengers on board the *Teek Seeun* or *Neeun*, an Amoy junk of eight or nine hundred tons, which had left Amoy, in China, twenty-three days before, bound to Batavia, having, besides a valuable cargo, a crew and a number of passengers amounting, at the least calculation, to the vast total of one thousand six hundred persons, from the ages of seventy to six years. That the junk, having been steered a wrong course, had at sunset the evening before struck against some rocks to windward of the island (known by the name of the Belvidera shoal, lying twelve miles northwest of Gaspar island), of which the captain of the junk was not before aware. The junk, after striking, fell over on her beam-ends, when all on her decks, in the confusion, were forced over-board with every article not properly secured; every one of the sufferers consequently exerted themselves to save his own life, by laying hold of what chance presented to them. The junk, after beating heavily on the rocks about an hour, got into deep water, when she righted and sunk from the injury she had received, leaving only a part of her masts above water, to which all that could, secured themselves. A part of the men saved were among the number that were forced over-board when the junk first struck, and a part after she had sunk, all of whom, with their bodies under water for many hours, had been miraculously drifted towards us by the wind and current.

“Friday the 8th, at 4 o'clock in the morning, the weather moderating, sent the officers with the boats to the island, to bring off all the sufferers left the evening before. At day light the men in the boats discovered, at some distance to the westward, a raft made of two yards of the junk, having on it twenty-seven persons which had left the mast of the junk the evening before, having on it forty-seven; twenty of whom from their exhausted state lost their hold on the raft, it turn-

ing over during the night, and were drowned. The boats brought them immediately to the ship, all in a most dreadful state of exhaustion and wounds, having been in the water upward of thirty-six hours during the violent gale. At 7, sent the boats to the island and brought off all that could be found alive, that the boats could not bring the evening before. The wounds of the sufferers were cleansed and carefully dressed by captain Pearl and his officers, and every possible comfort and consolation given to all saved.

“At 11 A. M. captain Pearl went with the boats, manned with the most experienced men on board the ship, to rescue the unfortunate Chinese from their dreadful situation on the rocks at the northwest part of the island; this captain Pearl accomplished, though at the imminent risk of life from the high breaking sea; the sufferers being dreadfully wounded by the rocks and perfectly naked; one of the boats brought them immediately to the ship, where every proper care was given to them. After rescuing those on the rocks, captain Pearl rowed round the island and landed at different places, rescuing every person that remained on shore alive, amounting to thirteen, every one being much cut and bruised by the rocks. The beach of the island was strewed in every direction with the mutilated dead bodies of the unfortunate Chinese. After sending all the sufferers to the ship, captain Pearl, with an officer and part of a boat's crew, with much difficulty climbed to the highest part of the island, but could not with a spying glass discover the least appearance of the wreck, nor any thing floating on the surface of the water. At sunset captain Pearl returned on board with the boats; and on mustering the people saved found they amounted to one hundred and ninety eight, supplied them all with clothing and every other necessary their situation required.

“Among the persons rescued from the yards of the junk was her second captain, at that time in a speechless state. He was now enabled to inform captain Pearl, that a smaller junk, which he called a *Capella Mera*, or *Red Head*, was close to them when they struck on the rocks, but would not remain to render them the least assistance, although they were aware of the junk's deplorable condition; the second captain of the junk likewise informed captain Pearl that on leaving the mast of the wreck the previous evening every person alive was brought away by him, at which time not more than six feet of her mast was above water.

“At 9 o'clock P. M. capt. Pearl called a consultation of his officers, and principal Chinese saved, who all agreed with him that no more of the Chinese remained to be saved; with this conviction, and having only nineteen casks of water on board for the ship's crew, consisting of sixty persons, beside the 198 Chinese, he considered it absolutely necessary to make for Pontiana, the nearest port, situated on the west side of the island of Borneo, for the purpose of soliciting the aid of the Dutch authorities at that port in behalf of the Chinese sufferers. Saturday, 9th February, at 4 P. M. the wind moderating, got under weigh, and made all sail to the eastward, for Pontiana. At day light cleared away the between decks of every article for the

express purpose of affording the Chinese sufferers every necessary comfort and accommodation. Appropriated the after part from the main hatchway to the stern posts for the bruised and disabled; at 8 o'clock, every proper arrangement was made, and the wounds and bruises of the men were carefully examined by the captain, and, with his assistance and direction, they were all carefully dressed and cleaned amidst the grateful expressions of the sufferers; also served an ample allowance of provisions and water to all the Chinese.

“From the 9th to the 22d February, experienced a tedious passage to Pontiana from calms, variable winds, and currents. The captain and officers, twice each day, examined and dressed the wounds of the Chinese sufferers, and all were fully supplied with provisions and necessaries of every description, at captain Pearl's personal expense until they were landed. On the 22d February, captain Pearl made a proper representation to the Dutch commissioner (J. H. Tobias) at Pontiana, of the Chinese sufferers' case, and transmitted the foregoing original extracts, which were promptly replied to by him, on the 23d February; and boats properly prepared were sent to the ship, at a distance of thirty miles from the town (she not being able to cross the bar at the entrance of the river); and all except ten of the unfortunate Chinese were landed under the Dutch protection; all, but four, being restored to perfect health, and those four in a fair way of having their wounds healed. The ten persons not landed were allowed to remain on board, in consequence of their earnest solicitation for captain Pearl's protection, until an opportunity occurred to send them to Java, they being residents of Batavia, on their return from Amoy as passengers in the junk.”

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ART. VIII. *Straits of Singapore: criminal courts and trial by jury; secret associations; tenure of lands; agricultural and horticultural society.*

OUR proximity to Singapore, Malacca, and Penang, and the constant intercourse between their inhabitants and the people of this empire, cause us to view with special interest the public institutions of those settlements. Whatever transpires there may, and no doubt will, effect the destinies of the Chinese. One who was educated in the college at Malacca, has for several years been employed as interpreter at the court of Peking: he has recently visited Canton, and brought with him an order for Morrison's dictionary and other philological works. It is easy to perceive how, by such men and means, an influence may reach the Chinese. Trial by jury, and the other various institutions of free governments, first becoming familiar to a few emigrants, then being faithfully described in works of useful knowledge written in their own language, may at length attract the public notice, and finally be adopted as well-established usages of the country. Almost



all great changes in national character result from the combination of small causes. At the present time, a pretty extensive correspondence is carried on between the emigrants and their countrymen on the hills of Tang: and there are thousands of the Chinese, chiefly in the maritime provinces, who have resided for years in the European settlements. Every year, while some are returning to their country, others are emigrating. Thus a constant intercourse is maintained, partly by correspondence, and partly in person. It is in the highest degree desirable that those Chinese who are brought into contact with Europeans, should in them and in their institutions see examples worthy of admiration and imitation. If the people of Christendom are in duty bound (as every one who believes the Scriptures will admit) to send out and support Christian missions for the benefit of the inhabitants of pagan nations, how much more are they obligated to do good to such when they come and reside within their own borders? We speak here more with reference to individual, than to governmental, efforts: yet governments, as such, may do much for the promotion of knowledge and good morals; but individuals can do more, specially when associated, as in the modern benevolent societies. In some of the most favored places in Christendom, all the youth, male and female, are furnished with the means of education, and the whole population with the ordinances of the gospel. All nations are to become like those places; nay even more blessed. Such benefits, however, must be proffered and received *voluntarily*. And in a settlement like Penang, for example, why might not arrangements be made, by people on the spot and their friends in other parts of the world, so as to place the means of education and the ordinances of the gospel within the reach of every child and every adult?

The foregoing remarks were suggested by the perusal of two short addresses recently delivered, by the honorable sir William Norris, to the grand jury of Singapore: the first we quote it entire.

“The grand jurors having been sworn, the honorable the recorder said, he sincerely wished that on such an occasion as the present, his first visit to Singapore and the first time he was called upon to address the grand jury, it has been in his power to congratulate them on the state of the calendar. There was so much in the aspect of this settlement, but yesterday as it were a jungle and a nest of pirates, now a large, beautiful, and flourishing town, filled with a busy population, and its port crowded with shipping from every quarter of the globe, so much to astonish and delight a stranger and to make an Englishman specially feel proud of his country and her institutions—proud of those principles of freedom and justice which were at once the foundation of her own greatness and the source of prosperity to her numerous and thriving colonies—that his lordship was loath to look on the dark side of a picture so bright and animating. The extent of crime here, his lordship remarked, was indeed melancholy, but not greater, perhaps, all circumstances considered, than might have been expected in a convict settlement of recent formation, open to adventurers from all parts of the eastern world, and apparently unprovided, as yet, with a police establishment of sufficient strength, or sufficiently well organized, to meet such a concurrence of unfavorable circumstances. The state of the interior of the island, in particular, his honor was sorry to hear, was any thing but what it should be in point of subordination to

lawful authority ; an almost necessary consequence, perhaps, of the unrestrained freedom with which those half-civilized Chinese cultivators had been permitted to locate themselves in the jungle. But the fine roads now in progress in the interior would, no doubt, materially assist the operations of the civil power in controlling these rude laborers, whose industry, to say the least, afford any thing but an unfavorable prognostic of their future worth ; whilst their eagerness in settling down upon a free soil was no mean indication of their sagacity and forethought, and no trifling illustration of the value of British protection. Besides, agriculture was essentially a peaceful art, and it was not likely that a people willing to work would long continue turbulent, perceiving, as they must do, that the pursuits of industry were incompatible with disorder and insubordination. It might reasonably be expected, therefore, his lordship said, that in a community like this, where the advantage of submission to the laws must be seen and felt more and more every day, submission would gradually follow as a matter of course. Meanwhile, kindness and conciliation might do much ; but legal process once issued should be resolutely carried into effect. ‘Execution,’ had been termed, ‘the life of the law,’ for the law could not subsist without it. If the civil powers, therefore, were insufficient for the purpose, the military should be called in to assist ; not that his lordship would recommend such a course, but in extreme cases, as for instance, the known concealment of a murderer or other great felon. But it were better, observed his lordship, that process should not be issued at all, than that the laws and the government should be exposed to the pernicious consequences of an example of successful defiance of the constituted authorities. In one of the cases to be brought before them, his honor was sorry to say, they would find that such an example had occurred ; the police had actually been repulsed by an armed mob, and a man charged with murder had, in consequence, effected his escape. One of the ring-leaders, however, had been apprehended, and would, in the event of the bill being found, be brought to trial for this very serious offense. His lordship, however, felt persuaded that patience and kindness accompanied with resolution would be the readiest means of converting this rude but laborious race into some of the most valuable subjects of the settlement ; and that Singapore would ere long become as remarkable for peace and good order as it was for commercial and agricultural industry, activity, and enterprize.

“ His lordship then described, in general terms, the nature of the bills which would be laid before the grand jury, amounting, he regretted to say, to not less than 40, and embracing about 70 prisoners. With regard to the cases of larceny, which were the most numerous and many of which were doubtless of a petty description, he thought it right to allude to a common mistake which seemed to prevail in the Straits, that the degree of criminality in such cases was to be estimated solely by the value of the property purloined ; whereas the least reflection must convince any one of the fallacy of such a test ; since the most valuable property might be stolen under circumstances of great mitigation, and the most trifling article, on the other hand, carried off under circumstances clearly indicative of an intention to commit violence or even murder in case of resistance. Of the four cases of murder to be brought before them, his lordship remarked, there was one that would require great consideration— a case in which six prisoners were charged with the murder of a person whose body had not been found. The general rule laid down by that humane judge, sir Mathew Hale, that no person should be convicted of murder or manslaughter under such circumstances, had been shown by later authorities to admit of exceptions ; but his lordship thought it right to bring to their notice those remarkable cases (the particulars of which he mentioned), wherein men had been convicted and executed for the supposed murder of persons who were afterwards discovered to be living. In the present instance,

it would be for the grand jury to decide whether the evidence was sufficiently strong to warrant them in finding the bill. Should the prisoners be tried and acquitted, of course, they could not again be brought to trial, whereas if the bill was thrown out it would not preclude the court from fresh proceedings at a future period, should more decisive evidence of the prisoners' guilt be discovered."

We subjoin one other short extract, taken from the second address, delivered on the discharge of the jury. On a former occasion, his lordship had expressed his predilection for the system of a public prosecutor in place of a grand jury: at the same time he was very far from being insensible to the *moral* effect which must necessarily attend the latter, of which he thus remarked:—

"The spectacle which is thus from time to time presented to the native community of the first gentlemen in the place, leaving for a while their various pursuits and business, and, with considerable personal inconvenience, assembling together and taking an active and essential part in the administration of public justice, exhibits a picture of English mind and English feeling, powerfully conducive, one would hope, to the maintenance of that moral influence which has chiefly enabled us to accomplish such wonders in the east. On occasions like the present, natives of the least reflection must be struck with the respect and veneration shown by Englishmen for the laws; the maintenance of which is seen to be a concern in which every member of the community, as represented by the grand jury, is presumed to have a personal interest and participation. They cannot but perceive and admire our regard for public as well as impartial justice, — for publicity is essential to impartiality, — our abhorrence of all dark, unfair, and inquisitorial proceedings, or in more homely phrase, our love of 'fair play,' — and the patient investigation which is bestowed on every case from the most trifling to the most important. Nor can it escape their observation, that, if stern but just severity is one characteristic, cautious humanity is a no less prominent feature of the English law; which, while it invests the court with extraordinary powers for the punishment of the guilty (powers, in the exercise of which his lordship cannot but occasionally tremble), still, in its tender solicitude for the protection of the innocent from false accusations, leaves the judge powerless, until inquiry has succeeded inquiry, and jury after jury have pronounced the charge to be true. His lordship repeated, that the moral power of Great Britain in India cannot but be strengthened and maintained by these periodical exhibitions of English justice and English humanity; not that he would be thought to regard our ascendancy in the east as a matter of such vast importance, when viewed as the only means of national aggrandizement. Far from it. No reflecting person, who considers the paramount sway which a handful of men from a small island in the western ocean are permitted to wield over the millions of India, can doubt that this extraordinary power was lodged in our hands for purposes infinitely greater and more momentous than the mere increase of our national wealth and luxury; that Providence, in short, has placed us here less for our own sakes than for the sake of those whom we govern; and that the future character of our country, as connected with the east, must depend upon her improvement or abuse of the extensive means entrusted to her for the moral regeneration of this large and interesting portion of the great family of mankind. These, gentlemen, are the considerations which add so much to the responsibilities imposed upon us all as Englishmen; not merely such as are more immediately connected with the administration of justice or the maintenance of our pure religion, but all of us without exception, whether public functionaries or private individuals. India, in short, said his lordship, is a great moral field of battle, in which, "England expects every man to do his duty." That much has been accom-



plished cannot be denied; but the work done is as nothing compared with what we have to do. Turn to whatever quarter of India we will, we cannot but be struck with the melancholy truth, that her "dark places are full of the habitations of cruelty, and her people, both morally and physically, "within the region and shadow of death." Scarcely a month passes without the report of wholesale deeds of blood; and humanity shudders to think of the hundreds and thousands of deliberate murders which are annually and, as it were, beneath our eyes, perpetrated in these benighted regions, under the influence of blind superstition, ferocious family pride, or the quenchless thirst of gold. His lordship sincerely believed, that it was no exaggerated picture, nay that it was greatly within the bounds of the real truth. The widespread horrors of the phansiggar or thug system on land, and of piracy by sea, the human sacrifices in Gúmsúr, and the systematic destruction of female infants in Cutch and elsewhere, were too notorious to be denied. And if to these, said his lordship, were added the yearly thousands of murders, self inflicted by the wretched victims of opium,—those living spectres that haunt our streets and meet us at every turn, and eventually immolate themselves upon the altars of Belial,—what a boundless field is here for the efforts of British influence, British humanity, and British example! Courts of justice may do much in stemming the tide of iniquity within the immediate sphere of their operation, but unassisted by other and more powerful means they can never prove sufficient to work any considerable change in the moral character of a people. It is to the education of the natives, and to the labors of those excellent men whose lives are devoted to the propagation of the gospel of truth,—it is to these alone that we can look with any rational prospect of cutting off that dreadful entail of crime and misery, which must else continue, for unknown ages an din augmenting ratio, descending as heretofore from father to son, as surely as the sparks fly upwards." [*Sing. Chron., Ap. 8th and 15th, 1837.*]

2. *Secret associations* seem to have existed from a remote period throughout almost all Asia. At present they are known to exist in China, in British India, and in many other places. The recent disclosures of murder in India are frightful, and are, probably, without a parallel in the whole history of the world. Of that strange fraternity, the *thugs*, 1572 prisoners were committed in the short period of eleven years—from 1825 to 1835—of whom 382 suffered death, 909 were transported, 77 imprisoned for life, 21 on security, 71 for various terms, making a total of 1460 punished; while only 21 were acquitted, 11 escaped, 31 died, and 49 'turned state's evidence.' The murders committed amount to hundreds of thousands—to millions. What seems most extraordinary is the fact, that, till within a few years, the existence of this *brotherhood* was quite unknown to the most active of the British functionaries. After such disclosures of horrible murder and profound secrecy, we shall not be greatly surprised if something of the same should, in process of time, be discovered among the brotherhoods of the celestial empire. In the Singapore Free Press for June 1st, 1837, there is a long account of these *hues* (hwy or associations), notoriously combined for pernicious purposes, as theft, robbery, &c., and for the defense of those who do such things. While these fraternities exist we may expect to hear of frequent depredations and of the inefficiency of police establishments.

3. *The tenure of land*, not only in the Straits, but throughout British India, is beginning to receive the attention it demands. More

than three years ago, by an act of the British parliament, permission was granted to Europeans to settle and to purchase estates in India, after the 1st of April, 1834. In May 1835, the draft of a regulation, embodying that enactment, was published by the Indian government for general information. (See vol. 4, p. 203.) The new law was to take effect on the 1st of August, 1835; but it had scarcely seen the light, 'before it was placed in a state of suspended animation by specific orders from home.' To England, therefore, the draft of the new law must be sent; and it was not until January of this year that the Court of Directors gave their final instructions to the governor-general in council for the enactment of the proposed regulation, and then with one very important modification, expunging the phrase—'persons of whatever nation'—and writing in its stead '*any subject of his majesty*,' excluding 'aliens' from the benefits of the enactment. We are glad it takes effect even though thus altered, but see no necessity for the change which has been made.

On the 22d of May, 1837, an act was passed in the legislative department, at Fort William, from which we extract clauses, 2d, 6th, and 12th. The first clause repeals regulations previously enacted, and the sixteenth provides that every commissioner, appointed under the new act, shall be guided in the performance of his duties by instructions direct from the government in Bengal. The act is 'No. x. of 1837,' preceded by the following

*Resolution.* The governor-general in council, having had under his consideration the present state of the administration of affairs in the settlements of Prince of Wales' Island, Singapore, and Malacca, his attention has been particularly directed to the condition of the landed proprietors, and to the tenures by which lands are held in those settlements. The regulation which prescribes the mode of authenticating titles in one of the settlements has been declared by the recorder's court to be invalid. The validity of other regulations on the same subject is considered by high authority as questionable; and whether these regulations be valid or not, it is certain that many persons who have a fair claim to landed property within those settlements, would be unable to make out a legal title to that property. The governor-general in council has reason to believe that many estates in those settlements have been acquired under circumstances, which, though they might not be considered by a court of law as sufficient to create a right of property, give the holders a strong claim on the justice of the government, and he is satisfied that no advantage which could be obtained by rigidly enforcing the claims of the state against such persons, would compensate for the evils which would be the effect of such a course of policy. The governor-general in council has, therefore, determined to avoid taking any measures which can possibly shake the security of property, or diminish the confidence which is reposed in the public faith. He has determined to put an end to all disputes respecting the legality of the existing regulations which relate to this subject by repealing those regulations. He has determined to confirm by an act of unquestionable legality all the rights which those regulations bestowed on individuals. He has determined to institute an inquiry into claims to which the provisions of the existing regulations do not extend for the purpose of giving validity to all which appear to be well grounded, and at the same time of enforcing the rights of the state in cases only in which they may have been wilfully or fraudulently infringed. It is the intention of the governor-general in council that

this inquiry shall be conducted in an impartial and liberal manner. It is not the wish of government to scrutinize in a litigious spirit the claims which may be brought forward or consider itself as placed in the situation of an adverse party with regard to any person who occupies land under any pledge expressed or implied on the part of the state. The commissioner by whom the inquiry is to be conducted will be placed under the authority of the government of Bengal, and that government will be requested to give directions for making public the instructions which the commissioner may receive for his guidance in the determination of questions affecting the rights of the government, or of individuals in land.

With this view the governor-general in council passed the new act, of which the following are the three clauses named above.

II. "And it is hereby enacted, that it shall be lawful for the governor-general of India in council to appoint one or more commissioners for the purpose of inquiring into, and deciding upon, claims to hold lands within any of the settlements of Prince of Wales' Island, Singapore, and Malacca, whether the said claims be found on grants or titles registered in conformity with the provisions of any of the regulations repealed by the foregoing clause or not; provided nevertheless that every person holding land in any of the settlements aforesaid, under a grant or title registered in conformity with the provisions of the said regulations, shall be entitled to hold such land for such terms and on such conditions as are specified in such grant or title.

VI. "And it is hereby enacted, that if any person shall hold or occupy land within any of the settlements aforesaid, by a grant or title which shall not have been registered in conformity with the provisions of any of the regulations repealed by this act, and such person shall prefer a claim to hold or occupy the same, or if such claim shall rise out of any proceeding or inquiry held by the commissioner under this act, it shall be competent to the said commissioner to investigate the claim, and in every case in which the said commissioner shall be of opinion, that the claim is a fair one, the said commissioner shall make a decree assigning the land to which there may be such fair claim to the party who has such fair claim on such conditions, and for such term as may be prescribed under the rules laid down for the guidance of the said commissioner, and such decree shall constitute a good title as against the government to the land therein assigned on the conditions and for the term therein specified.

XII. "Provided always, that if any party objects to any decree or order of the said commissioner on the ground that such decree or order deprives that party of a legal right to land or to some interest in land, it shall be lawful for that party at any time within six weeks after the making of such decree or order, to move the court of judicature of Prince of Wales' Island, Singapore, and Malacca, to quash such decree or order, which court shall try the question whether such decree or order be or be not inconsistent with any legal right of the party moving, and if the said court shall decide that such decree or order is inconsistent with any such legal right, the decree or order of the commissioner shall be quashed by the said court and shall be of no effect."

4. *The Agricultural and Horticultural Society* of Singapore held its first annual meeting on the 3d ultimo. The society has held regular monthly meetings during the year. At the ninth, held in April, there was read by one of its members, an address to the Chinese and native agriculturists. We have room for only one brief extract.

"The Singapore Agricultural and Horticultural Society is composed of almost all the European gentlemen in the island; the objects of the formation of the society, are to encourage the clearing and cultivation of Singapore, and



to render every assistance in their power, to all who are engaged in agriculture. It is believed that the existence of such a society is but little known to the Chinese and other native agriculturists in Singapore; this opportunity is taken for informing them that the society is most anxious for their welfare; is ready to render them every possible assistance or advice, and will be happy to communicate with them on any subject connected with agriculture and horticulture. The secretary of the society, is Mr. Crane, to whom all communications should be addressed, either personally or by letter; if a Chinese wishes to give information to the society on any subject connected with the cultivation of the island, or to solicit their assistance and coöperation, let him send a Chinese letter to the secretary Mr. Crane, who will get it translated and replied to in the same language; or let him call at Mr. Crane's house and say what he wants. It is desirable that this island should all be cleared and cultivated, in fact become a large garden: one means of accomplishing this, is to cultivate a variety of different articles. It is believed that hitherto the Chinese have only grown pepper and gambier to any extent; and have only begun to try coffee, sugar, and nutmeg planting."

This society has our entire approbation; and we wish its members abundant success. Well-directed and persevering efforts will surely be succeeded by permanent and salutary results. Great pains should be taken to induce the 'vagrant Chinese,' and 'all the tribes of natives,' to cultivate the soil, in this way to *keep themselves* from thefts, robberies, and other depredations, and gain an honorable livelihood. There is much in the present situation and circumstances of that rising settlement to excite high hopes and enterprising action. It is pleasing to see new improvements and institutions raising up in quick succession, and commercial and agricultural activity constantly on the increase. We are glad to see also, that a consulate for the United States of America, duly recognized by the honorable the Court of Directors in London, has been established at Singapore; the honorable Joseph Balestier is the present incumbent, having been appointed on the 4th of July, 1836. There are two or three other topics to which we wished to advert, but our limits forbid.

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ART. IX. *Journal of Occurrences. Affairs of Hingtæ's hong; imperial envoy's return to Peking; severe gale; deaths.*

Up to this date (the 26th), there have been but few local occurrences, of the description usually noticed in this part of our Journal. The affairs of Hingtæ's hong have been constantly agitated, during the month. Petitions have been presented; answers received; consultations held; investigations made; &c., &c.; but we have heard of no settlements, no payments; probably, 'when the waters are drawn off, the stones will appear!'

His majesty's envoy, who arrived here about the 1st of June, has returned to the capital: but we have seen no report of his proceedings; his investigations were conducted with closed doors, and related chiefly, it is said, to matters that had been under the notice of his predecessors. A severe gale was experienced here during the night of the 18th; but we have heard of no serious accidents.

The foreign flags, at half-mast, have recently indicated unusual mortality; the deaths of capt. Crocket and Swan at Lintin; of capt. Hornblow at Whampoa; and of Mr. John Everard, drowned on the 23d instant, returning in a sail-boat from that anchorage; and the death of Dr. Colledge's second son at Macao on the morning of the same day; have all been announced here in very quick succession.



